

REFORMED CHURCH MESSENGER

Joys of Mine

Our Pennsylvania hills
With little laughing rills;

Our river flowing by
Reflecting trees and sky;

Our sunset's gorgeous hue
In smiling skies of blue;

Our moon in silvery light
Midst brilliant stars at night;

Our many lovely trees
On hills, on rolling leas;

All our pretty flowers
And rainbows after showers;

The music from our birds,
Enchanting liquid words;

Then whispers in the trees:
"God created all of these!"

—Hilda Clark Fairchild.



Entrance to Shriners Hall, Hock College, in the Summer-time.



"Only God Can
Make a Tree"

One Has Not Lived

One has not truly lived who
has not lain
Upon his back beneath a
spreading tree;
And woven dreams of spider
webs he fain
Would see come true; and
builded carefully
Of leaves and twigs a castle
strangely fair
Upon some fancied mountain
top—a place
With terraces of green, and
flowers rare,
Where strolled a man and maid
with careless grace! . . .

And of the tiny scraps of
Heaven's blue
That peeped between the green,
woven a dream
Of Love that faltered not—a
Love so true
That eyes, once lighted, never
lost their gleam!
One has not lived who has not
lain to gaze
Into a tree, and dream of
better days!

—Grace Harner Poffenberger.

PHILADELPHIA, SEPTEMBER 26, 1935

ONE BOOK A WEEK

THE SEARCH FOR PRIMITIVE CHRISTIAN REVIVAL

A reader of the "Messenger" suggests that I review a "reliable" book on "Buchmanism." Such a movement as that of the "Oxford Group" is more than what it seems in itself to imply; it is a symptom of some contemporary need, and it is, at least in some measure, a response to spiritual aspiration. Therefore the book in which to seek an understanding of it should not be simply a critico-analysis, but one which approaches the subject in a sympathetic spirit and with some personal experimental background.

Such a volume has just appeared in **He that Cometh**, by Geoffrey Allen, Chaplain of Lincoln College, Oxford (Macmillan). It is somewhat in the form of allegory. A holy "guest" has found his way into the writer's consciousness. Whether or not He will remain "forever as an acquaintance," depends upon whether or not the house is cleanly and in order. But He will come in and help in the needed renovation which His presence has revealed. He offered to bring in some of His other friends at His own cost, if His host is willing that these friends should be informed of his former "desolation." But "behind the fear lay . . . pride, lest I should be forced to acknowledge to others what I had never fully acknowledged to myself, my own defeat without His aid." At last "I handed Him the keys and invited Him to stay henceforth as the Master of the mansion of my soul; and to use all that was in it, the beauty which He had created and the ugliness which He must needs remove, as, and when, and how He would, to make known to others, the measure of the love which He had showed to me."

Our author (for he is evidently describing his own experience) had found grave faults in religious institutions; "nineteenths of Christian thought and practice were merely Pharisaism in new dress." Religion "is no more than a veneer." "Whited sepulchres, which indeed appear beautiful outward, but are within full of uncleanness; that is the strictly accurate description of my religion at this time" (and the inescapable implication is that it would be his description of religious leaders in general). Discontent came and led to a "closer fellowship with leaders of the Oxford Group Movement." He resisted its appeal and found "every possible fault in it." Then "clearly one morning in quiet there came a voice . . . bidding me buy a new dressing-gown, as an aid to earlier rising for a longer time of morning quiet." Mr. Allen does not explain just why the meticulousness of the "dressing-gown," but I suppose it means that one can go place

himself at the disposal of spiritual influence as to have his most detailed life determined by it.

The work of grace went on. "When He was ready, God cleansed me from the love of human praise, and the fear of human blame, and taught me to set first in open honesty of mind the praise of God." This rebirth comes through pain, but "step by step God is guiding" until "with a mind wholly at peace with itself" we are "wholly concentrated in the service of God."

Then we become "stewards" of what we possess. It is not our own. "God who created is able to sustain the body in health, where its control is surrendered to His guiding word." "Prayer may be short if we are weary." God will guide us in these details, through prayer. But we are under orders; "those who thus seek to receive instruction from God in quiet should take pencil and paper and write down the thoughts to which His spirit leads."

Men in general "conceal their sin and seek to veil their sin behind an outward cloak of piety." They should acknowledge their sin in "open confession." With this deep sharing there will come a great relief of soul. The trouble is that we have been "treating symptoms" of sin instead of sin itself. God is "strong in love, stern in anger against sin." His is a "sword of love."

The Church needs a deeper sense of evangelism—one that is very personal. "The new out-pouring—in the Oxford Group Movement—is a very evident sign" of "one of the big periods of re-awakening." On its fellowship "the life of the Spirit has been once more outpoured."

Now my early training was in the Methodist Church, while the author of this volume is an Anglican. What he is describing is, in large measure, the Wesleyan ideas of a second birth and growth in grace. Like some of the products of Methodist revival he goes on to dangerously near the "perfectionism" which has so devastated Methodism at times. At several points I was reminded of men and women in my boyhood who claimed to have attained complete sanctification. While one also finds touches of extreme Christian Science and a failure to distinguish between deeply spiritual and trivial artificial conception of prayer and "guidance," and while at points he is himself guilty of touches of the Pharisaism which he so severely condemns, nevertheless it is clear that Mr. Allen has reacted to a sense of spiritual need. How far this was due to Buchmanism and how far it is an experience which might have been awakened by any influence that challenged his spiritual life, it is hard to tell. Of course,

when it comes to his rules of life, while they are quite possible to a fellow and chaplain of Oxford, to the average work-a-day man or woman they are not quite so available, especially for the multitude to whom "dressing-gowns" are not a problem.

But let us admit that our author has gotten much good out of his awakening. How about the conduct and the influence of the "group" who have less sense of the spiritual equation than he? What about the emotionally exciting appeal to youth? Our author has not told all about this new apparition. The Bishop of Durham introduces to us Marjorie Harrison's "Saints Run Mad" (John Lane, London). I think one should read this as well as Geoffrey Allen's volume. While extreme at some points, I fear it too truly portrays the weaknesses and dangers of **Buchmanism as a movement**. We have only to read the narrative of some of the early revivals in America to realize the truth of Pope that "the worst of madmen is a saint run mad."

While the "movement" is probably temporary and transitory, because not based upon enduring spiritual foundations, Mr. Allen has revealed to us, not Buchmanism, but the reactions of a man who has been awakened from formalistic religion to a sense of deeply personal religious experience and just as some of John Wesley's followers had abnormal reactions to his emotional appeal, Mr. Allen has been led into a state of partial self-deception, as a reaction from a similar state from which he says he emerged.

If I may venture a judgment: the "movement" is illusory, but the sense of need to which it fails to respond with any depth of meaning, will remain until institutional Christianity has the new rebirth which Mr. Allen so persuasively describes. In the Oxford Group Movement, at its best, there is little that is new. Much of what is new is far from happy.

—Charles S. Macfarland.

Other Books this Week

"Freedom and the Spirit," by Nicholas Berdyaev (Scribners). A philosopher, profound in his thinking, who abandoned Karl Marx for Christ, maintains the validity of the mystical in religion and the reality of the life of the spirit, as he treats the problem of human freedom and initiative in relation to God, with a constructiveness and a sense of certitude based no little on his own spiritual experience.

"Story Sermons for Boys and Girls," by Charles N. Thorp (Cokesbury Press). Well calculated to present Biblical information in attractive form.

—C. S. M.



FOUR HUNDRED YEARS
of the
PRINTED ENGLISH BIBLE



The English Bible in the Making of America

WILLIAM W. SWEET, D.D., Professor of the History of American Christianity, University of Chicago

It is a fact of large historical importance that the appearance of the two most widely used of the early English transla-

tions of the Bible was contemporaneous with the beginnings of English colonization. The Geneva Bible, the work of

exiled Protestant scholars who had fled to Geneva to escape Queen Mary's persecu-

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EDITORIAL

A TRIBUTE TO THE CHURCH PAPER

(Read this word of appreciation from the Headmaster of Mercersburg)

It has always seemed to me that the level and range of the interests which have commanded my manhood years rested back upon the influences of my home. Next after the influence of my father and mother in their loyalty to the Church and their constant service of it, I believe that the reading matter which was available in my boyhood was most formative.

Financial resources were limited but we always had *The Century Magazine*, *The Youth's Companion*, *The Sunday School Times*, *The Congregationalist* and *The New York Evangelist*. It was my mother's custom to make constant references to matter appearing in these periodicals and often-times she read aloud, particularly from the religious publications. The first book which I published was dedicated by me to my mother with the inscription: "*She lived all her life in a little village; yet she kept her heart large enough for the whole world.*" That was literally true. My mother felt herself to be on terms of acquaintance with the men and women who were doing the Christian work of the world and she made her boy feel that they were his friends and would always be ready to be of service to him when he emerged from the childhood stage into something of worthwhile work in the world.

For that reason I have always felt myself at home from the very first in companies of Christian men, no matter how distinguished or influential they might be. I had known about them and their kind always, and felt myself invited and welcomed to share their enterprises.

These are days when religious journals are having extremely hard times, no matter what their excellence may be. In THE REFORMED CHURCH MESSENGER we have a religious journal that is absolutely first class. There is no better publication that comes under my eye. In the spirit of its editorials, in the broad fellowship of its attitudes, in the very fine spiritual quality of its articles it is extremely worthwhile. It ought to be in the home of every family associated with the Evangelical and Reformed Church. I feel that in its Editor-in-chief we have one of the greatest assets of the whole denominational enterprise. He is very highly regarded outside the denomination, far and wide, among the

most discriminating editors and readers of religious periodicals.

These are days when the competition offered by highly seasoned literature is a very stiff one. Publications that have no contribution whatever to make to character, except to undermine it, sell by the thousands for every ten sold in the interest of religious intelligence and enterprise. This ought not so to be without an effort on the part of all good citizens and good Church men and women loyally to support those organs of opinion and of information which interpret the finest movements of our day in accordance with Christian principles.

—DR. BOYD EDWARDS.

Mercersburg Academy.

* * *

WHAT IS EXPECTED OF THE BOARD OF CHRISTIAN EDUCATION?

A Board is not a group of members who are appealing to the Church in behalf of a certain piece of work. On the contrary, the Church undertakes to do a certain work and calls a group of members to serve as a Board for the administration of that work. The Board is the servant of the Church, and not the Church the servant of the Board. When the Church creates a Board to administer a work, the Church must provide the means.

The work for which the Church called the Board of Christian Education into being is of the most vital significance. It is the Christian teaching and training of human life. Its field is especially the local Church and the home. This is work on the home base. It is the promotion of a Church through which in turn the world is to be reached and served. The educational method and the spirit of the educational process are of supreme importance.

We have come to see the far-reaching importance of the Christian college and the Theological Seminary. These institutions train leaders for Church and State. Leadership is always important. But the Board of Christian Education is leading the Church in the Christian education and training of the masses. The whole great body of our people in the local Churches and in the homes are the concern of the Church, under the leadership of this educational Board. These are the people for whom leaders are being trained.

This Board is concerned both about "Leadership Training" and the training of these masses.

Every local Church and every home should be an educational institution. Here the concern is for all ages. The young are specially plastic and pliable; their lives are like seeds which contain the germs of life of the richest potentiality. But here we have to do also with the middle-aged in order to keep them growing religiously, lest they become absorbed unduly in things which are only material and temporal. Even the aged are invited to share in the continuing process of Christian growth through the Christian education program in the local Church. Can any one measure the broad sweep of opportunity and obligation for the Christian education of the Church?

When the Church undertakes a great enterprise and commissions a Board to promote and direct it, it is of course incumbent upon the Church to provide the means for the service involved. There is no other way. The needed funds must be contributed by individuals and local Churches. The amount the Church apportions for this service annually is small at best, and the amount actually contributed is much less. Limiting the provision for the support of this vital work is serious business. Let us enlarge and make more effectual all our educational projects. Are you looking for a real opportunity for fruitful investment? Well, here it is!

—HENRY J. CHRISTMAN

* * *

PREACHERS AND SALARIES

The *Western Recorder* (Baptist) has the following counsel on this difficult subject: "We have before now written to urge upon Churches liberality in the support of their pastors. It needs repeated urging on not a few Churches. The great outstanding fact about the money relationship of Churches and pastors, is that the pastors have suffered at the hands of the Churches oftener than the Churches have suffered at their hands. There is no escaping this, though many Churches can and do persistently ignore it. But we would also say a word to the preachers about salaries. What we say is not intended to encourage any Church in niggardliness. When it comes to be accepted as a universal rule for application among preachers, that there must be a Church and a salary for every preacher, we shall be in deep danger of regarding the ministry, not as a holy calling, but merely as a profession—a way of making a living. So much education, so many degrees, so much pulpit skill and organization pep are to be bargained for so many dollars and cents. I have this degree, and I have that degree, and I spent so much money and so many years in study. I ought to have such and such a Church and salary. So and so of my fellow students who were not my equals are getting thus and so; why not I? Have our preacher-readers ever heard that? Have they heard it when preachers talk among themselves? We have heard it. Spiritual ministry merits the supplying of the temporal needs of the minister by those to whom he ministers. But that is not a part of God's call to any man to be a Gospel preacher. And if God's call is independent of bargaining for support and allowing one's preaching at all to be determined by it, it is no longer God's call but professional bargaining."

* * *

WHAT A MAN CAN DO WITH HIS NAME

Here is a thought that may well give us pause. Speaking of Ananias, the *Richmond Christian Advocate* says: "There were other big liars in Bible times besides Ananias, but somehow he has been the embodiment and personification of lying through all the ages. He has left a stain on his name until we have never seen nor heard of a parent afflicting an offspring with that name. Parents have sorely afflicted their children at times in the names they hang to them; but with all the freak tastes in names, they have with one accord steered away from this. *It shows what a man can do to his name.*"

One may also add that parents are not eager to call their children Judas, Herod, or Pontius Pilate; and since the days of Benedict Arnold, his name is not exactly popular.* It is

certainly a sobering thought to meditate upon—what a man can do with his name.

*Even names once highly honored have become abhorred of all decent people.

* * *

DOING GOOD

I expect to pass through life but once. If, therefore, there be any kindness I can show, or any good I can do to any of my fellowmen, let me do it now, and not wait and neglect it, as I shall not pass this way again.

Kind words, kind deeds, kind looks, a warm handshake—these are means of grace that will lift up when men are in trouble, that will brighten their sad hearts and encourage them to hope and press forward in the battle of life. Kind hearts are a fountain of gladness, making everything in their vicinity freshen into smiles. Blessed are they who walk the way of life as the Saviour of mankind once walked on our earth, filling all the air about them with the aroma which is so subtly distilled from kindly deeds, helpful words and unselfish lives.

One drop of water helps to swell the ocean—a spark of fire helps to give light to the world. You are a small man—a woman passing amid the crowd—you are hardly noticed; but you have a drop, a spark within you that may be felt through eternity. Do you believe that? Set that drop in motion, give wings to the spark; and behold the results! *It may move the world.*

We can all be doing good. There is none too small—too poor, too feeble to be of some service. Think of this and act. When a man dies people will say, how much money has he left behind? But the angels who keep watch over all our doings will ask, "What are the good deeds he has done in the world?"

Heaven is still open for faithful, loving hearts. One of the old philosophers bid his students to consider, "What is the best thing in the world to possess?" One said that there was nothing better than a good eye—meaning a liberal and contented disposition. Another one said a good companion was the best to have. A third one said a good neighbor was the best he could desire. The fourth preferred a man that could foresee things to come—that is, a wise person. But the last one stepped forward and said a *good heart* was the best to have. "True," said the great teacher. "Thou has comprehended in two words all that the rest have mentioned, for a good heart will be both contented, a good companion, a good neighbor, and easily see what is fit to be done by him."

Every man should ever consider that it is best for him to have a good heart; having a good heart will prompt him not only to do good, but will compass many virtues. Let us then seize every opportunity to contribute to the good of others. Sometimes a smile will do it. Oftener a kind word, a look of sympathy, sometimes a little help to the burden-bearer, and thus every instance of kindness done opens up a little wellspring of happiness in the doer's own breast.

The paramount aim of religion is not to prepare for another world, but to make the best of this world; or better, to make this world better, wiser, and happier. It is to be good and to do the most we can do now and here, and help others to do the same. Do good with what thou hast, or it will do you no good.

Napoleon once entered a cathedral and saw twelve silver statues. "What are these?" said the Emperor. "The twelve Apostles," was the reply. "Well," said he, "take them down, melt them, and coin them into money, and let them go about and do good, as their Master did."

"Oh Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend!
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway
If Thou wilt be my Guide."

—HENRY C. SCHLUETER

RELIGION IN THE NEWSPAPERS

In an able address at the Institute of Human Relations in Williamstown, Mass., Mr. H. D. Crawford, of the *Indianapolis News*, and journalism director of Franklin College, spoke these significant words about the relationship of the daily newspaper to religious news, which in the past has been so often skimmed or misrepresented by the secular press:

"Editors, like many other laymen and even Churchmen, frequently believe religion is more deeply concerned with the way people live than with their particular beliefs about God. Religion, according to this view, is more advantageously served by improving ethical, moral, physical and intellectual conditions of a community than by creedistic cat-and-dog fights. Newspapers do bear new obligations to the social order. I believe they serve religion when they strive for the following objectives: (1) To fight for the maintenance of Constitutional rights of free worship and expression by commending inter-faith movements and condemning influences stifling individual religious liberties; (2) To demand justice in human relations by presenting facts free from prejudice; (3) To interpret public affairs through an editorial policy of constructiveness; (4) To suppress crime by punishing criminals and supporting mental hygienic education that will avert criminal-producing, nervous complexes among children; (5) To sponsor open forum columns (after the manner of letters to the editor) where readers may present diverse views on controversial subjects; (6) To give greater space to religious features that emphasize inter-faith cooperation; (7) To encourage civic conditions conducive to improving public physical and mental health; (8) To sponsor charity for all who need it, but to insist that charity be distinct from political patronage; and (9) To support vigorously those highly important principles of harmonious international relations seeking to supplant war with permanent peace and amity. Religion as it applies to human relations involves these nine points: freedom of worship, justice, constructiveness, crime control, open discussion, inter-faith concord, hygiene, charity and amity. Newspapers that work for their attainment serve religion far more than merely by increased handling of Church news."

There is surely much in this statement with which we can concur. The daily press can render a great service by such intelligent co-operation with our religious forces. In the past too few men and women interested in Church work and with any adequate knowledge of religious movements have been employed, and the result was in some cases quite dismal. It is a pleasure to record any change for the better. It is high time that the place held by religion in the lives of many readers of these papers should be more fully recognized. The columns devoted to markets, sports and politics are often covered by acknowledged experts along those lines, while Church news is "doctored up" by club reporters who have only the vaguest possible conception of what they are writing about. That this is absolutely unfair should be generally acknowledged.

* * *

NUMBER PRESENT . . . ?

NUMBER INSPIRED . . . ?

"It is a great pity that not more were present to hear that splendid message." "Too bad there were so few of us here at this wonderful meeting." These and similar remarks are frequently heard after conferences, institutes, prayer meetings, conventions, and the like.

Do not such regretful comments reveal a misplaced emphasis? When one voices this "So-Few-Of-Us" plaint is he not thinking of the number *present* rather than of the number *inspired*? And do not the words reveal that the one who is moved to make this comment has not been greatly moved otherwise?

We can hardly imagine Peter and James and John deploring the absence of the multitudes from the splendor of the Transfiguration. They were too surprised to find themselves in such a holy place to notice anyone's absence and too overwhelmed by what they saw and heard to think of anything else but of how they might be obedient to the heavenly vision.

What grieves the Lord is, perhaps, not the fewness of those who come, but the lukewarmness with which they leave! With twelve men—minus one—He conquered the world.

We should not consider our duty done when we have heard with our ears, when we have been among those present, when we have rolled up a record attendance, and worked up a big meeting. Not those here but those who hear and do are the soldiers of the Kingdom.

One person who has seen the light can revolutionize his Sunday School, his Church, his community—the world. Not many men endured the rigors of the winter at Valley Forge, but their love of liberty made them enough.

The great question is not how many heard the speaker, but how many heard the call!

—ADDISON H. GROFF.

* * *

SEVEN DEVILS THAT MAKE WARS

In an eloquent appeal to his fellow-citizens, and especially to leaders of thought, Dr. Charles E. Jefferson several years ago called upon them to join in the urgent duty of helping others "*to think right about war*". When so many are basely misusing their talents and causing their fellows to think wrong, it is certainly urgent that the followers of the Prince of Peace use their opportunities as Dr. Jefferson suggests. That devoted prophet of God gave a list, as some readers may recall, of seven common fallacies in thinking which must be cast out. These "seven devils", as he called them, are particularly insidious because they are true to a certain point, but none the less they are in essence "lies that must be destroyed". Every one of them is dangerous; all of them have human blood upon them; each one is being boldly proclaimed today, often in high places, and sometimes, alas, have even done their deadly work in pulpits of the Church of Christ. Dr. Jefferson lists these "seven devils" in this order: 1. "Man is a fighting animal." 2. "You can't change human nature." 3. "War is inevitable." 4. "In time of peace, prepare for war." 5. "God is on the side of the strongest battalion." 6. "The navy is only a police force." 7. "The Church must keep her hands off national and international problems."

* * *

"NO SERVICE DURING AUGUST"

"We want no services during this month; we need a vacation," said a lady of a certain congregation, as the newspapers and bulletin board announced "No services during August." Others of the congregation agreed. They said, "Let all the members take their trips while the pastor is on his vacation; then they will be in attendance again in the fall." But actually it does not work out that way. It never has, and such congregations would do well to raise the question: "*Should Churches ever omit both regular Sunday services during summer months?*" A survey will reveal that "closed during August" Churches are not confined to any particular type of Church. It might be a small town or country Church, or, in some cases, a wealthy city Church. There are many communities to which the tourist may go and find the Church of his choice closed for one-twelfth of the year. What business concern would close down for that proportion of time if conditions did not force it? They get substitutes to carry on while workers are on vacations.

It is generally admitted that spirituality is at a pretty low ebb in our country. It is possible that closed Churches minimize the value of religious faith in the eyes of many people.

There are other good reasons why the Church should be kept open. With uncalled Seminary graduates, retired preachers, and vacationing ministers in "home communities", supplies could be secured with a minimum of trouble. Many persons, who think they "need a vacation" would go to such services and profit by them. Seminary students, especially, would get some valuable experience. Without doubt, the added offering which the congregation would receive would more than pay for the supply or "guest preacher" and some of the benevolent money, which is now lost, would come in at the proper time.

Some one may reply: "But we keep the Sunday School going and we join in a union evening service in the city or community." Is the implication that Christians need no worship experience when the weather is hot? The Church is cooler than most homes on Sunday evening. As for visitors in the community, if they had been regular attendants in their home Church, they go back thinking, well, it was a nice change to miss Church on our vacation. We had a fine game during Church hour on Sunday morning. Perhaps I can induce someone to miss Church next Sunday morning.

—JOHN W. MYERS

Louisville, Ky.

* * *

THE W. C. T. U.

The National W. C. T. U. has just closed its 61st Annual Convention at Atlantic City after voting to continue its fight for the return of Prohibition and for world peace, and its efforts to combat gambling, lotteries, tobacco and the present method of the distribution of motion pictures. The Union also expressed alarm at the small fraction of the electorate using its voting privilege and issued an appeal to all citizens to take part in a move to clean up politics. Whatever you may think of the W. C. T. U., here, at least, is an organization which does not compromise its principles.

In an editorial based on the motto of the family of Sir Walter Raleigh, "Mallem Mori Quam Mutare", (which means, "I'd rather die than change"), the *New York Herald Tribune*, which is one of the bitterest opponents of the fundamental principles of the W. C. T. U., is compelled nonetheless to express its profound regard for an organization so wholly uncompromising. "Its policy," says the *Tribune*, "must command the unqualified respect and admiration of all those sound Americans who cannot possibly support it." In this time of adversity for its professed ideals, the W. C. T. U. has given "as vigorous an assertion of its principles and prejudices," says the *Tribune*, "as was ever issued in the hours of its greatest triumph. The right-minded American dearly loves an adversary who *does not know how to quit* and who shows no disposition in the darkest adversity to crawl."

The *Herald Tribune* is one of those journals that believes most of the premises upon which the various "temperance" organizations base their crusade for total abstinence and their "unrelenting campaigns against the rational use and control of alcoholic beverages" as false, and yet is compelled to admit: "It is without restraint and with no reluctance whatever that we recognize them as duly qualified members of 'the salt of the earth'." The America of a better day had little use for the convinced adherent to any cause who was too readily converted to any other. The America of a better day was always moved to a generous affection for the prostrate foe who gasped defiantly that though

he might seem to be 'licked' he did not admit it, and that, 'licked' or not, his position did not prove him wrong. Throughout its conference in Atlantic City, the W. C. T. U., in which are enlisted a great host of able and high-minded American women who can be relied upon to fight like mother-bears for this country's best traditions, has displayed this excellent spirit. Wrong-headed as it often is, and exasperating as its adherents often can be, this motto, 'I'd rather die than change', continues to be the unworried slogan of millions of those Americans whom one likes to have within call in a crisis. . . . It is reassuring evidence that the 'stiff-necked', who have always made the world's wheels go around, are still with us in comforting numbers."

Conscientious folk who stand by their convictions have always been regarded as "stiff-necked" by a careless and disobedient generation, and their principles have generally been regarded as prejudices. It is probable that they will continue to "exasperate" those who are equally "stiff-necked" in their devotion to license and in their apparent disregard of the commandments of God. After all, it is better to die than to give up the conscientious convictions that make life worth living.

* * *

POOR ADVICE

The Governor of Pennsylvania, obviously not finding enough duties to keep him busy in the Keystone State, has been making a number of addresses recently in which he has been indulging himself in "war scares". Thus, on Sept. 13, he went to Baltimore to assist in opening the celebration of the 121st anniversary of the "Star-Spangled Banner", and the papers report the burden of his remarks to be that "anything can happen over night", and he, therefore, urged Amercia to "*make herself feared and respected by increasing the strength of our armed forces*". At a time when America is already spending more for military purposes than at any other peace-time period in its history, and when, in spite of the millions needed for relief, Congress has voted no less than \$1,200,000,000 for the fiscal year which began last July 1, it would seem that the Governor of Pennsylvania might have found some better advice to give to his fellow-citizens in a period of such great need and widespread suffering as this through which we are passing. At any rate, we hope that our country has a higher aspiration than the desire to make ourselves feared. Indeed, it is a question whether the terms "feared" and "respected" are not mutually contradictory. Benito Mussolini has made himself feared, but few people will envy him when one considers the respect or regard in which he is held by his fellow-men in other lands. *The desire to make other nations afraid of us is un-American as well as un-Christian*; and as long as such a spirit animates our rulers, it constitutes a genuine menace to the peace of the world.

The Thoughts of Justus Timberline

Not Much Left to Die!

Maybe you read a story in the papers about a young fellow who was deaf and dumb and had become blind, and whose friend said of him when he died, "I could not be sorry. There was so little left of him to die."

Nobody understands the why of such tragedies, and I've known people who said that they were hard to reconcile with the idea of a just and merciful God.

That's a big subject, and a deep one. The theologians call it the problem of evil, my pastor says.

But, before I turn atheist because of the mystery of the world's suffering, I propose to study a good bit over some folks I know, who are not blind and deaf and dumb by the dispensations of some strange providence, but who, just the same, are so little alive that at the end there won't be much left of them to die.

There's no mystery about them. They've just starved or abused or misjudged the



abilities they started with until they're half dead now.

No need to describe such people. Every town has 'em, men and women who are sort of letting themselves die in spots when they could just as well be alive all over.

Think of those young writers and musicians and Church-school teachers and Church workers and garden makers and skillful needle women and public-spirited young citizens and budding artists and

community leaders you've known; who, when you ask about their talent and activities, will say, tired-like, "Oh, I don't know. I've kind of lost interest in all that. I just try to get along without bothering much over anything I don't really have to do."

What it really comes to is that they've let part of themselves die, that they could have kept alive.

I'm not arguing for desperate cases, like that of the famous woman writer who ended her own life a while back because the doctors told her she had only two months to live, and she said, "I prefer chloroform to cancer." Such a pitiful story as that is certainly something to think about; but the people I'm interested in just now are those who have nothing wrong with them, except that they've "kind of lost interest."

It isn't always their own fault. Our town is especially stupid, I think, in its slowness to recognize the gifts and graces of our own neighbors. We've choked out

a lot of worthy ambition, and probably cheated ourselves out of a lot of fine work for the community, by our indifference to some of our home talent.

But, wherever the blame, it seems to me that everybody who is now alive ought to fear, more than death itself, the danger of dying by inches, so that at last it should be said of us, "There was so little of him left to die."

I want to come to the great change, so far as my actual infirmities will allow, alive all over! Because then I think I'll be entitled to hope that my small abilities may carry over into the other world.

Maybe this is heresy, but I have an uncomfortable idea that the powers which we have neglected, so that they die in us before the time, may not return to us in the resurrection. And I'd hate to go through eternity only half alive to what eternity really is.

Predicting the Death of the Church

Although I'm young enough to be on good terms with some of this year's college graduates, I'm also old enough to have lived through two religious depressions.

One mark of such times is that they encourage ordinary men to predict just when the last Church will close its doors, after its last public service.

(Only last week a man I met on the street told me that in twenty years there would be no more Churches in this country. I asked him to make a note of the date; and I would, too. Then we could check up on the thing some time in the fall of 1955.)

Another mark of religious depressions is that one of them looks much like another, and is talked about, while it lasts, in much the same way.

I've heard a story of one of these ministers who, in spite of their calling, think

that religion is about on its last legs. There are such men, you know; queer birds, if you ask me.

This man was looking over a catalogue of second-hand books, and an item caught his eye. It read thus:

"Allerstreet, Dr. R. The Causes of the Decay of Christian Piety; or, an Impartial Survey of the Ruins of the Christian Religion."

He reached for pen and paper; he must order this book, which promised noble support to his cherished doctrine of the Church's doom.

Just then he happened to notice the book's date of publication. It was that good year, 1692, when Daniel Defoe had not yet begun to write "Robinson Crusoe," and when Isaac Watts, a youth of eighteen or nineteen, had not begun to write his hymns!

Once, in my very young days, I heard Robert G. Ingersoll (the "infidel," you know; not the maker of dollar watches.)

Ingersoll was eloquent, and he lectured on the Mistakes of Moses; which was not so interesting, as someone of the time remarked, as a lecture by Moses on the Mistakes of Ingersoll would have been.

He felt quite sure that the days of religion in America were numbered, and he almost knew the number. He had so much faith in his own powers of argument that he expected to outlive many of the Churches whose follies he loved to describe.

I don't say that the Churches are even half perfect. I'm a Church member myself, and I know the Church from the inside. It's human, as well as divine.

What I do say is that the Churches have so much vitality in themselves, and serve so many needs which no other agency serves, that any prediction of their approaching disappearance is little better than a twisted sort of impious hope.

I can think of four great and relatively prosperous social institutions of our time at whose funerals the Church is pretty sure to officiate.

But the date of the Church's own funeral? Well, I doubt if even the astronomers have made up any calendars that far ahead of 1935.

Reaping Profit by Calamity

I've a Cornish friend, Paul Pengelly, who loves to tell stories of his native county; that strange tip of England nearest us, which is so different from the rest.

He says the Cornish folk of three hundred years ago made great profit out of wrecks. Ships came ashore in storms, or were lured to the rocks by false lights.

When the government of that time put a lighthouse on Lizard Point, where American tourists can now see another, as they head for Plymouth after passing Land's End, the people protested.

My friend Pengelly showed me a bit of the story which was told by Sir John Kilgrew, builder of the first Lizard lighthouse. It makes queer reading; and yet—

The whole neighborhood was up in arms, for the Lizard people declared that I take away God's grace from them; meaning that they now shall receive no more benefit from shipwreck. They have been so long used to reap profit by the calamity of the ruin of shipping that they claim it as hereditary.

As I read that, I couldn't help but think how little three hundred years had changed the minds and methods of wreckers. The liquor outlaws, and the munitions makers, and the grafting politicians of every kind;—they claim the right, as did those Cornishmen of old, to "reap profit by calamity."

Cornwall's wreckers are history. What of ours?

How the Rainbow Got Into the Sky

(A Sermon Preached in St. Peter's Church, Lancaster, Pa., and Repeated in Substance before the Students of Franklin and Marshall Academy as Suggestive of the Approach to be Made in the Courses in Bible Introduced Into the Curriculum This Fall)

By the REV. JAMES E. WAGNER

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant."—Genesis 9:13-15.

The Bible is familiarly known as the "Book of Books." That might be said to be its trade-name. It is noted as the continuous "best-seller" in the book-stalls of the world. Since the writing of its original sources, 1900 to 2850 years ago, the Bible as a whole or in part has been translated into some 600 languages and dialects. In Christian lands there is scarcely a home without at least one treasured copy of the sacred book.

And yet, when a recent writer referred to the Bible as "The Book Nobody Knows," there was a general recognition of the propriety of that designation. A best-seller, much read, and laboriously taught to large numbers Sunday after Sunday, even the simplest test will reveal what innumerable tests have verified, that there is a lamentable ignorance of the Bible.

Perhaps our ignorance of the Bible is partly due to the fact that it has been read all-too-frequently with theological pre-dispositions. We have perused it in quest of proof-texts to sustain us in cherished convictions or prejudices. And we have made it thereby a text-book in theology rather than the moving story of God's dealings with men and of men's upreach after the Infinite.

But more often, it is likely, the Bible

has been read with eyes that saw not:—at retiring-time when the eyes are half-closed; at rising-time when they are yet only half-opened; at other times read as it is preserved in our homes,—as a pious if not superstitious gesture. "A person ought to have a Bible in the house," you have heard it said many times: just as others will say, "It brings good luck to have a horseshoe hung above the door of your home"; and in consequence the Bible rests on the library-tables of our homes, dust-covered or scrupulously dusted but in either case unread, as if by its possession and not by its use it would bring good luck and ward off evil. "I make it a rule to read my Bible daily," is the testimony if not the boast of many; but it might as well be frankly recognized that, while this may be a helpful and inspiring habit and should therefore be cultivated and encouraged, it may also be just one more narcotic formality in the lifeless routine of a conventional religion.

Yet here is a volume which for plot will out-rival the best thrillers and the deepest-moving stories of our literature; for drama, in content and form, will out-Shakespeare that greatest master of them all; for variety exceeds the smartest omnibus which keen compilers have produced; for beauty of language and imagery surpasses most if not all of the best in writing; for human interest is as live as the front-page of the daily newspaper; and for spiritual depth and power stands in a class by itself,—far above anything else, in its entirety, which human minds have produced.

Open Doors in Genesis

And of the sixty-six books which make up its familiar classification, probably none offers more by way of variety than the very first one, Genesis, the Book of Beginnings. In this one book alone there is reading which must appeal to any mood or taste. It may be the stately grandeur of the first chapter where the episodes of the Creation are passed before our eyes in measured mighty tread; or the shift of plot and counter-plot as Jacob carries on his subtle jockeying for advantage over his father-in-law, outwits him, and, from the time he was a fugitive from his brother Esau's wrath, rides down his years to a destiny which made him the prince of his people. It may be the splendid adventure of Abraham who, long before Kingsley, gave meaning to the phrase "Westward Ho!" and set out for new country "not knowing whither he went"; or the love-stories of Isaac and Rebekah, of Jacob and Rachel and of pitiable Leah the unloved wife; or the domestic difficulties of Abraham in keeping peace between Sarah and Hagar, the women of his household; or of Lot, the mockery of his sons-in-law, the incest of his daughters, and the fatal lure of city-life to which his wife succumbed. It may be that ancient "Alger Story" of Joseph, of his rise from slavery and prison to the position of prime-minister in Egypt, the boy whose dreams of success and superiority came true. Or it may be the friendly pictures of God,—and here your heart will warm as the Infinite draws near to men:—the God who takes a walk in

the garden at the cool of the day; the God who visits with Abraham, partakes of the meal which Sarah prepared, and then makes to the housewife (as a man might do when he is pleased with a good meal) promises, grand promises, which seemed so unlikely to come true that Sarah actually burst out laughing at what she thought was the frivolous absurdity of their Guest.

This book of Genesis, true to its name which means "Beginnings," is full of stories of first things: the first shepherd, first farmer, first murderer, first city, first big-amist, first nomad, first musician, first metal-worker, first hunter, and of the man who never died. Here you will find many stories of how things began: how the world began; how evil, with its attendant suffering, got into the world; how different races originated; how differences of language came to be; how the Hebrew race began; how the rainbow got into the sky.

Rivulets and the River

And the scholars tell us now how these ancient stories and snatches of poetry,—told from one generation to another long before they were committed to the written record,—how they were written down, gathered from many sources, woven together, edited and re-edited, until at last in this book as in many books of the Bible, we stand (to use the figure of Dr. Frank Grant Lewis) as it were by the banks of a mighty river, beautiful in its depth and breadth and flowing unity, but into which have flown a thousand streams and rivulets to make its wondrous volume as we see it now. From the southern kingdom 850 years before Christ, from the northern kingdom a century later, from the reformers under Josiah who sought to atone for the wicked reign of King Manasseh, from the brooding years of the Exile and the hopeful years of the Return:—bit by bit the tales were gathered and put together into the forms familiar to us now. And as one reads this marvellous story of how the Bible came to be he feels that during those centuries the Spirit of God was moving over the face of Palestine to bring these Scriptures to birth from the earlier chaos of their rise, just as in that grand far-off beginning that selfsame Spirit moved upon the face of the waters and brought Creation out of the universal chaos which had existed without form and void. God was speaking to and through those ancients; and the simple, sometimes naive, language and concepts in which they clothed their apprehensions of the Eternal have never lost their magnetic appeal to the hearts of men.

How the Rainbow Got Into the Sky

And none of these stories in Genesis is more beautiful to contemplate than the story of God's covenant with Noah. He must have been a prosaic soul who first entitled the sixth to ninth chapters of Genesis "The Story of the Deluge." Of course it is that; but it is a great deal more than that, both in content and form. It might better be entitled, as some modern writer has done, "The Story of How the Rainbow Got Into the Sky."

The scholars have a big word for a certain type of literature:—they call it "aetiological," that is "explanatory." It is literature which developed in answer to the eternal questions of How and Why:—the kind of question primitive men asked around their campfires, that children ask at their mothers' knees, that dreamers ponder and wandering bards are moved to sing. This is one of them. Although it belongs to a passage belonging to a comparatively late period of the development of the Bible literature, the story itself bears the marks of a very ancient lineage. One almost catches the smell of a nomad campfire as he reads it; with no difficulty at all one hears some mother of long ago tell it in answer to a child's question one day just after a rain, "Mother, how did the rainbow get up there in the sky?"

A high-school boy now would have a different answer to the question. He has made a rainbow more than once just by holding the garden hose at a proper angle with reference to the sun and letting its rays fall upon the scattered spray. He has heard from his teachers or read in his books simple explanations of the prism and the refraction of light.

But in that distant age of poetry and faith,—when what men lacked in sight they sometimes made up for in insight,—the rainbow was something more than raindrops' refraction of the rays of the sun. It was a sign hung out in the heavens by God,—a reminder to Him and to men of His unceasing friendliness, that even when clouds lower God stands "within the shadow keeping watch above his own,"—and the sun will shine again. It is altogether possible that the whole story of the Flood began to be told when people, children most likely, asked how the rainbow got into the sky. There was, to be sure, a lurking memory which had come down the centuries, concerning a great deluge of waters in the faraway past. And the unaffected artistry of men's minds bound together that memory with the story

COMPANIONSHIP WITH GOD

By Milton Newberry Frantz

I have walked with God;
I have talked with God,
At eventide and at morning new.
With Him at my side,
He has been my guide,
And I have found Him both tried
and true.

Nirvana, Evansburg,
Collegeville, Pa.

of God's covenant and the rainbow which was set in the heavens as its perpetual sign and seal: "I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant."

A Grand Faith

And what a grand faith it was, reflected in that story!

There are no accidents in the Universe, according to that faith. There will be clouds, harbingers of disaster and dreariness. But life's evil and contradictions do not mean that life is meaningless, a chaotic aggregation of fortuitous circumstances. Life does get out of line, balks sometimes or tries a runaway like a team of fiery horses. But life, like the horses, is harnessed, and there is a Driver at the reins, and all His might and wisdom are bent on guiding the chariot of human experience to a sure and certain destiny.

It was a realistic faith. It did not deny that clouds do rise, that "into each life some rain must fall, some days be cold and dark and dreary." One wonders at the critics and scornors of religion who charge it with being unreal, the fruit of an escape psychology. Religion has concerned itself, above all else, with the existence of sin and evil, and the way not to escape it but to master it. The finest insights of religion have not been those that saw the universe with rose-colored spectacles, but rather those that have "seen life steadily, and seen it whole." Their eyes on the stars, faithful men have also striven to keep out of the gutters and indeed to do away with gutters and all the unclean which might have flowed into them.

But this ancient faith was what true faith always is,—really realistic. A good deal of our so-called realism has been the realism of the half-truth: it has focused its vision on the ugly and called that the

real; on the surface and mistook it for the essence; on life's processes and confused them with its ends. This ancient faith saw that clouds were only one face of the picture of life. Rainbows were there, too, and just as real as clouds. And somehow these ancients had learned to the point of prophetic certainty that rainbows, which always followed the rain, were an augury of life's ultimate destiny. And they affirmed that it is God's purpose that out of the beclouded lives we humans live, and out of the beclouded ages of human history, there shall come a happy ending as beautiful to behold as the rainbow after the rain.

No Rainbows for Him

Of course, happy endings have gone out of fashion. They are laughed at and called Victorian or some other name now held in equal disrepute. "Hamlet" should be revived for this generation: for it wants the play of life to end with the hero dying, beauty ravished, purposes hopelessly confused, dead bodies being carried offstage as the curtain falls, a frown on the face of the universe and a sneer on the countenance of God.

Well, there is such a faith to be found in the Bible, too; perhaps it can be called faith only by accommodation. And yet it is a faith:—just as hard to believe, just as difficult to prove,—yea, more so than the rainbow-faith.

Consider the dreary philosopher of the book of Ecclesiastes. He had had his fling and come down to his latter years filled to satiety, glutted, surfeited, over-fed, over-slept, over-lusted, until life had turned on him with nauseating effect. And with jaded tastes and spirit he advises men: "Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them: before the sun, and the light, and the moon, and the stars are darkened, and the clouds return after the rain..." Take your fill of life in your young days, for age is a dreary thing and the end of it all is vanity!

Browning's "Rabbi Ben Ezra" was a much better Christian in his outlook:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made;

Our times are in His hand

Who saith, 'A whole I planned,

Youth shows but half; trust God: see all, nor be afraid!'"

No rainbows at the end of life for the pessimist of Ecclesiastes:—for him "the clouds return after the rain!" Rainbows are sure to come,—for Rabbi Ben Ezra and for the tellers of that ancient tale of God's covenant:—for to them both this was the only inference to be drawn in a universe where God rules, and where a thousand voices in the world about us testify that friendliness and beauty and goodness are the fabric of life and destiny.

A Needed Faith

We need right now a revival of this ancient faith. Not as a way of escape from life's reality, but as a means of insight into its ultimate reality,—we who have stumbled on hard times and whose dreams have broken in disillusionment. We need this faith for personal living, to take life's blows with heads "bloody but unbowed," and to find stimulating meaning in its frustrations. We need this faith for social living. Our cherished ideals of the coming Kingdom of God are caught just now in the thunder and lightning and the dampening bursts of rain from a generation yielding itself to un-Christian ways of living. The supreme task of faith just now is to hold onto those ideals though the heavens fall. The clouds will not encompass them forever. Maybe you can't prove that. But a thousand generations bear witness that you'll live life more bravely if you bank upon the covenant of the rainbow beyond the cloud!

Ideals for a Changing Civilization

PROF. WILLIAM RUPP BARNHART

(Don't miss this excellent address, delivered at our Pen Mar Reunion)

Social change began with man. Adam is said to have remarked to Eve as they left the garden of Eden, "We are living in a time of transition." History flows like a glacier. It moves so slowly that change is not perceptible until suddenly a break or a crevasse appears. A changing physical climate affects man. Likewise, man is affected by a changing mental climate. Unlike a changing physical climate that we have to accept passively, we can play an active part in determining our changing psychological climate. As a changing physical climate does not affect the permanent laws of the physical universe, so a changing psychological climate does not affect the great eternal truths.

Today the whole world is red-hot. There probably will be greater change in the next 50 years than in any similar period in human history. Change is not bad. Change is good. We cannot have progress without change. Change is essential to Christianity. As Christians we are here to change and to be changed. The tragedy is that our change has been toward a gross materialism and militarism. If our civilization is to be saved it must incarnate spiritual ideals.

There are three major causes of our changing mental climate. Modern man worshipped science and believed in the unlimited conquest of nature and that life consisted in going from victory to victory. We thought that every day in every way we were getting better and better. The first factor to undermine confidence in this progress eschatology was the World War and the great disillusionment which followed the denial of the ideals of the war. The second was the economic depression. It revealed the hollowness of much that we thought was progress. It is increasingly making clear the shallowness of mere reform. This disillusionment produced the Jazz Age. As Walter Horton has astutely analyzed it, "Jazz is the perfect symbol of our mood: raucous ribaldry on the surface, with a deep undercurrent of the blues, syncopated to conceal the heartbreak, blaring loud dissonant defiance at all who would presume to question the genuineness of its hilarity." Jazz is a symptom of a sick society. Its sardonic and cynical humor refused to regard anything as sacred. Jazz is not great music for two main reasons. First, it is parasitic music. It is taken from the best songs of the past, such as Straus' "Blue Danube Waltz" and Schubert's melodies. Second, it is not sincere. It lacks a genuine heart. I cannot imagine anyone really making love in the words and feeling of modern jazz—"My Melancholy Baby, Come Unto Me". As several popular songs were flashed on the screen in a moving picture theater a group of high school boys sang more lustily than they probably ever sang in Sunday School until one of them nudged his neighbor and exclaimed, "Isn't that the truck." It lacks sincerity and a genuine heart. And it wastes a lot of sentiment about things not worthy of such sentiment. "A Spinning Wheel in the Parlor", "My Grandfather's Clock". But it is symbolic of our modern mood. There was a song that was popular a couple of years ago that well reflected the drifting of modern life, "Shuffle on to Buffalo".

The third cause of our changing mental climate is the theological change which received its initial impetus from Karl Barth but which has been produced in America primarily by Reinhold Niebuhr of the Evangelical branch of our denomination. He is not a Barthian, but combines the Barthian and Marxian criticism

of modern liberalism. As a result of the World War, the economic depression, and a more realistic theology we are beginning to realize that our recent conception of progress was a myth mistaken for science.

In a period of social transition the economic order is usually the first to change. This is due today to the effect of the machine. The second aspect of society to change is art. The artist is sensitive enough to quickly reflect the temper of a new age. The third phase of civilization to be transformed is politics. The NRA program is producing political innovations. This process of social change is clearly illustrated in Europe. A period of social transition is much more chaotic than it needs to be because education and re-

hear again those withering words of Jesus, "Scribes, Pharisees and Hypocrites". Religion cannot maintain its validity—the validity of its cross—unless it sets up that cross in the heart of the social conflict. Religion and civilization can only be saved by a third group who can infuse the social crisis with spiritual meaning. It will be saved by those who transform the social unrest into a religious crusade.

The first ideal is the supremacy of the spiritual. A world that does not place spiritual values above material values is a world that is upside down. Our materialism is due to the fact that we live in what John Dewey calls a money culture and that our lives are largely controlled by private profit. It is not due to materialistic philosophers, scientists and behavioristic psychologists. The average man never heard of them. In fact, scientists are now stating that there is no such thing as solid matter. Eddington says that physics gives us only "a skeleton scheme of symbols"—poetic symbols—and that matter is like a swarm of flies, just electrons and protons whirling around in space. Bertrand Russell believes that there are probably only waves of energy, waves with nothing to wave. In the Scientific American museum in New York I have looked through a microscope at a piece of steel railroad rail and as I pressed it with my finger I could see it give. Millikin says the essence of matter is electrical energy and that as no one knows what electricity is it may be some sort of spiritual energy.

A Sunday School teacher who spends his vacations in Maine writes that he discovered an island off the coast of Maine whose inhabitants did not have any religious services. One Sunday morning he went over to start a Sunday School class for the children. Believing in the project method, he decided to begin with the familiar and asked the children, "How many of you have seen the Atlantic Ocean?" To his great surprise not a child raised his hand. Again he asked, "How many of you have seen the Atlantic Ocean?", and again not a child replied. Although they played and swam and fished in the ocean and day and night could not get away from the sound of the waves, no one had ever told them about the Atlantic Ocean and the far away shores to which it reached. Although surrounded by the Atlantic Ocean they were unaware of it. Likewise, we are surrounded by God. How much are we aware of it?

In England the skull of a cave man who lived 25,000 years ago was recently discovered just inside the entrance to the Cheddar caves. He evidently did not venture very far into their dismal blackness, although they contain some of the most beautiful stalactites and stalagmites in the world and enough electrical energy to light not only all of those gloriously beautiful caves but all England. The "London Times" in commenting on that fact added, "The poor wretch didn't even know it." Here we are groveling around with material things while we are surrounded with spiritual energy. I wonder if 25,000 years from now future generations will not look back on us and say, "The poor wretches didn't even know it."

Several summers ago I went on a little fishing trip to a place called Chaffey's Locks in the Rideau Lake region of Canada. There are a number of lakes connected by locks. As we would pass from a lower to a higher lake the water would enter the lock and raise us up so that we could go out on the higher level. Prayer is like that. Jesus and St. Paul and a whole host of lesser men have gone to God discouraged and downcast and received an

THE OLD BURYING GROUND

Nature is gradually claiming her own,
Covering carefully each slanting stone;
Leveling mounds in her own kindly way—
Erasing the marks where each body lay;
Tenderly spreading a blanket of vine . . .
While sentinel trees whose branches entwine
Bend, protectingly, ever more low
To shield it from gaze of the few who go
Slowly through dust of the once busy road,
Where trudged man and beast with many a load—
Both are forgotten, neglected and sad
Since new roads were built for the hurry-mad!
But nature was waiting to creep right in
And heal the scars over where man had been—
Back to her heart, graveyard, road, sagging stone,
Gently, but firmly, she gathers her own!

—Grace Harner Poffenberger.

ligion are usually the last to change instead of leading the way. We are suffering from a rapidly changing world and a slowly changing educational system. New forces are threatening to wreck civilization and will succeed unless they are intelligently understood and controlled. Many educational institutions are the last citadel of a dying culture.

Christianity is now rapidly dividing into three divisions. First, there are those who will insist to the bitter end, "Come weal, come woe, my status is quo." Many institutions commit suicide rather than permit change. Second, Barthianism and Buchmanism withdraw from the social realm and stress individual salvation, although for opposite reasons. The Barthians believe that society is too evil to be saved, whereas the Oxford Group seem unaware of our social sins. However, it is impossible in a day when society is having a rendezvous with death for religion to withdraw from the social struggle and live. Any religion which claims to be interested in saving the souls of men must be interested in the slums that damn them, in the economic order that cripples them, in the governments that corrupt them, and in the international system that destroys them. Otherwise, we shall surely

inflow of spiritual power that lifted them up so that they could go out and live on a higher level.

At Niagra Falls there is enough power to light the world but only a small part of it is harnessed. Likewise, there are infinite spiritual forces at our command, but we have utilized only a portion of them. Most of us are hitting on one or two cylinders instead of six or eight.

Moses, the prophets, Jesus, St. Paul, Kagawa and Gandhi are as great a proof of the presence of spiritual power as electric lights are proof of the presence of electrical power. **We could build a new and different type of society if we could utilize spiritual power.** We need Edisons of the spiritual world to discover and utilize spiritual energy.

The second ideal of a changing civilization is **the love of new truth.** Science has progressed more than any other field of knowledge because it has been led by forward looking men who looked to the future and welcomed new truth. Religion and politics in the past have been led largely by backward looking men. Many religious leaders insist upon looking back to the faith of their fathers. I, too, believe in looking back to the faith of our fathers, for if we look penetratingly enough we find that their faith was a faith in something new. Every great religious leader is remembered, not because he merely passed on the beliefs of his forefathers, but because he contributed something new. They were not the creed reciters but the creed writers. In politics we are so unaccustomed to having intellectual leaders that today we label them the brain trust. In politics and law we were led mainly by backward looking men who looked to the past for a precedent. Many of them remind us that:

"The firefly is so brilliant,
But it hasn't any mind,
For it travels through existence
With its headlight on behind."

The psychologist Bagehot declares that "the keenest pain known to man is the pain of a new idea", which may account for the statement of the standpat farmer from Maine who said that he lost his mind last winter but didn't even miss it. This also explains the conservative Christian who insisted that he should not think because the Bible says, "The Lord will come on the day when you think not."

The result is we brand new truth in the social sciences as Bolshevism and new truth in religion as heresy. **Science knows no such thing as Bolshevism and heresy. Science recognizes only truth and error. We must adopt the same criterion in all fields of knowledge.**

The world today is terribly maladjusted because science has advanced more rapidly than other fields of knowledge. Though science has knit our world more closely together, we are still trying to regulate our international relations by principles evolved to meet conditions of the 15th and 16th centuries. Most political scientists are agreed that we are trying to run our political life by beliefs and institutions that were produced to meet conditions of a rural, colonial civilization. Likewise, we are endeavoring to direct a 20th century economic system with its highly developed scientific machines and giant corporations and centralized finance with legal apparatus and laissez-faire ideas developed to meet conditions of an 18th century agricultural England and France. The surprise is not so much that we are maladjusted as that we are able to function at all without greater confusion and destruction.

Our life is being strangled by the dead hand of the past. We are suffering from what sociologists call cultural lag. Ideas that were valid for a former age carry over from the past even though they are no longer valid in a new age. Rugged individualism was true in a pioneer agricultural period but ended with free land. Nationalism and no entangling alliances

were true in the time of George Washington but are not true today. We have entangling alliances of trade and finance that make for war. We must have those that make for peace. Selfish nationalism has outlived its value. Today it leads to destruction.

Our cultural lag consists of ideas that are not sound and which claim moral values that they no longer possess. **They are ghosts that walk from the past.** We need to get rid of ghosts. We need to bury them and know and face facts. We should always have greater love for future truth than present truth.

The third ideal is **social individualism.** This age is marked by the decline of the individual. The rise of Fascism, Nationalism and Communism is producing this decline. At a time when men are being molded into narrow nationalistic types we need to proclaim that great eternal

FORTY YEARS

(A tribute to the Rev. Dr. J. Harvey Mickley, for 40 years pastor St. John's Church, Johnstown, Pa.)

For forty years a man of God—
And everywhere your feet have trod,
By precept and example fine,
You've shown to us a life divine;
A father you have been to all,
You've answered every duty's call,
No matter what the time of day,
You've been a man of God alway.

The Church has been your fondest dream,
Without your presence there 'twould seem

The place would have a vacant chair,
With things not right were you not there;

You've married folks that came to you,

You've baptized babes with Heavenly dew,

And when death came, you've closed their eyes

And said the word that satisfies.

O, forty years of Heaven on earth—
To you, it's been the joy of work,
And those who sit in service plain
Have heard you speak in Christ's own name;

Reverent in heart, with soul afire,
To do the Master's whole desire;
May God look down and give you peace,

And may your influence never cease!

—George Walker Williams.

truth which was stressed by philosophers in the Middle Ages known as the **principle of individuation.** It means simply that there is nothing under the sun like anything else under the sun. Of all the numberless blades of grass no two are alike. Of all the countless grains of sand no two are ever alike. Of all the innumerable flakes of snow no two are ever alike. Of all the myriad number of stars no two are alike. In this whole vast infinite universe there is nothing under the sun like anything else under the sun. In a time of increasing intolerance we need to realize what it means to live in a universe where God has made no two things alike. **When we know that we are living in one brief moment of infinite time and in one small portion of limitless space what ignorant provincialism it is to desire all people to look or think or act alike such as Fascism demands.** We are hearing much about loyalty of the people to the government. We must demand loyalty of the government to the rights of the people.

There has been considerable confusion of thought on the problem of individualism because we find it necessary to restrict a certain type. We need to trans-

form our anti-social individualism into a new social individualism. We must retain personal initiative and enterprise but insist that it be used for our social good and not for personal aggrandizement and oppression of the masses.

The old virtues that were stressed in a pioneer period were industriousness, thrift, initiative of a competitive go-getter type, militant patriotism and charity. The new virtues of social individualism must be primarily cooperation, sharing, social responsibility, service, and goodwill. Our new virtues must be **cooperation** rather than independence and isolation, **sharing** out of our income and not just charity out of our surplus, **social responsibility** which recognizes human values as superior to profit values, **service** that is genuine and not just lip assent that is a good talking point for business, **goodwill**—the cancer that eats at the heart of our economic and international life is mutual distrust and fear.

We need the individualism of a Jane Addams and an Albert Schweitzer. In the future a man will have to apologize for amassing great wealth. To say that man will only work for a profit is to slander him. Man has a biological urge toward congenial work. He would rather work than be idle. The incentive of love of work or love for others or for community has always produced the greatest work. Man does not have to have a profit held like a carrot before his nose in order to get him to work. Artists, scientific inventors and investigators, sportsmen, physicians, teachers, and preachers are not dominated by the profit motive. We need to change both individuals and society. We must transcend society in order to transform it.

The fourth ideal is **the solidarity of the human family.** We need to appreciate the ethical implications of what it means to pray, "Our Father". We are now discovering that we cannot be rich while others are poor or we shall have a depression and there will be taxes to support those who are poor.

The idea of international brotherhood a decade ago was considered a truism. Today it is dynamite. The rise of nationalism is making it a crime to be an internationalist. In Germany if you claim to be an internationalist you are sent to a concentration camp. Words such as humanity, mankind, internationalist or a phrase such as citizen of the world are dropping out of our language. America would not even enter the World Court. Youth are no longer taught that they are cosmopolitan members of the world, but in many lands they are taught that the little children across their borders are their enemies and they are marching in uniforms and singing hymns of war and hate. In Italy boys 8 years of age are drilling. **Christianity has been nationalized instead of nations being Christianized.** It is said that God created only one Adam instead of several so that no one could claim that he came from better stock than another.

Mussolini recently was asked, "What rights exist beyond the state?" He replied very simply and frankly, "Nothing beyond the state." But there is humanity, international brotherhood and God above nations. Man has relationships that exist beyond the political organization called the state. He has relationships with humanity and with God. Man has inalienable rights. There are certain areas of his life that the state has no right of veto. **We should not mistake a temporary mood for eternal truth. The idea of international brotherhood is eternal and will endure long after Fascism has smashed itself.**

Fifth, **personalities and not things the goal of social living.** Great men, it must be recognized, are the ones who have enriched personalities. It is often true as Pope Pius XI said, "Dead matter leaves the factory ennobled and transformed while men are corrupted and degraded."

Industry always produces two results—a product and some sort of personality in its workers. Which is the major concern of industry? Is it willing to sacrifice the producer for the product? Immanuel Kant declared that man should never be treated as a means but always as an end. The great value of democracy over fascism is that it makes the people the end and the state the means.

Sixth, **equal rights to all.** This should include the **right to be well born, the right to a home and not just a house, the right to play.** Sarah Cleghorn has ironically written:

"The golf links lies so near the mill
That almost every day
The little children can look out
And see grown men at play."

Everyone should have the **right to an education and the right to work.** Statistics show that there are five million young people between the age of 16 and 25 who are out of school and unemployed and that between 200,000 and 300,000 of them are "on the road". **If we try to build a Kingdom of God on earth there will be enough work to do to keep everyone working full time and over time for generations to come.** The Kingdom of God would be a world-wide social democracy where everyone would have a chance to develop his creative capacities to the utmost.

We are told that when Beethoven was a boy he used to tease his father by playing an unfinished chord at night after his father had retired. The sound of that unfinished cord would haunt him so that he could not sleep and would have to get up to complete it. **Life is an unfinished chord which should haunt Christians until it is brought into harmony with God.**

Ideals are not voices crying in the wilderness but they are prophecies proclaiming future history. The ideal and real are allied together. **Ideals become a permanent part of history and reality.** As John Bennett has recently reminded us, the men of power in any period—the kings, conquerors, millionaires and demagogues—usually make a huge splash while they are alive but after their death the ripples become less and less. In contrast with them the work of saints, poets, philosophers, scientists and prophets usually gather momentum after their death. The prophets of Israel remain a mighty power in the world although it is difficult for even college students to remember the names of the kings of Israel and Judah long enough to take an examination. St. Paul has more power today than all the Roman emperors combined. Out of the Middle Ages shine forth not the greatest of the kings or popes but St. Francis, Thomas Aquinas and Dante. Out of the 16th century it is Luther, Zwingli and Calvin who still have power and not Charles V or Leo X. Out of the 18th century John Wesley has more power today than Napoleon. Out of American history men like Jefferson and Lincoln still have power, not because they were Presidents, but because they taught and incarnated ideals.

In history there are many men like Caesar whom we admire but only a few like Lincoln whom we love. The difference is due to that delicate quality that we call spirituality. One cannot help loving spiritual beauty wherever found. **Spiritual power is irresistible. The deeds of men who incarnated ideals constitute the only permanent part of history.** The rest has its day and perishes. Ideals alone

endure. The mountains pass away and the stars grow cold. Even sin does not last. It destroys itself. **Ideals become a permanent part of reality. The ideal and the real are both on the side of a world of justice and peace.**

What does all this mean for you and me? It means that **life is not worth living unless we identify ourselves with something bigger than ourselves, with great ideals.** What do people think of when they think of you? If you stand for your self you are bound to appear small. When you identify yourself with something greater than yourself people think of that when they think of you. When we think of Abraham Lincoln and Florence Nightingale we think of great ideals. There is so much of the despicable in human nature, but there is also a capacity to identify ourselves with great causes and ideals.

Although we cannot all be big we can all stand for big things. **A lantern can stand for light that the sun stands for.** The least and smallest of us can stand for these high ideals that our leaders should uphold. **We are like flag staffs, of different sizes, some more prominent than others, but the important thing is not the size but the colors that we fly. The glory of man is not in himself but in what he stands for. We can all fly the right colors.**

Quentin Roosevelt is buried in France at the spot where his plane was shot down at night. On his tomb are inscribed these words, "He has soared beyond the night." Around us is a night of hatred, greed and fear. Even though we pass into a dark age may it be said of us that we soared beyond the night.

Hood College, Frederick, Md.

NEWS IN BRIEF

NOTICE

During recent weeks a good many inquiries have come to us with regard to the proposed consolidation of this paper with the "Evangelical Herald" and the "Christian World." Some mistaken rumors have also reached us, for which the Board of Christian Education is not responsible. As previously announced, the merger of the three English weeklies of our denomination had been planned to go into effect with the first issue in October. Unforeseen complications in the negotiations made the carrying out of these plans by that date impossible. Our readers may be very sure that they will be notified as soon as possible with reference to the date when the proposed consolidation of the periodicals above mentioned can be carried out.

Paul S. Leinbach,
Executive Secretary,
Board of Christian Education.

CHANGE OF ADDRESS

Rev. Carl Berges, from Burlington, Iowa, to Yale Divinity School, 409 Prospect St., New Haven, Conn.

Rev. Ruben J. Bierbaum, from 201 Elm St., to 208 Ohio St., Leavenworth, Kans.

Rev. J. B. Bloom, from Tucson, Ariz., to 1003 Lincoln St., St. Joseph, Mo.

Rev. H. D. Gress, from Berlin, Pa., to Prospect Ave., Crescent City, Fla.

Rev. F. W. Imel, from 5940 E. 14th St., to 5830 E. 14th St., Kansas City, Mo.

Rev. Fred C. Kuether, Jr., from Waverly, Mass., to 412 S. Front St., Hamilton, Ohio.

Rev. William J. Luthe to R. 1, Browns, Ill.

Rev. Wm. H. Ruhl to Harvard, Nebr.

BOWLING GREEN ACADEMY

No. 13 is not an unlucky number. We were fortunate in having No. 13 in our contribution box at the end of last week, that had not been reported. As we go to press we have \$15 more to announce. These gifts came to us from the following friends: \$10 from "A Friend" in Reading; \$5 from "A Friend" in Harrisburg; \$3 from Miss Minnie Basom; and \$5 from Rev. and Mrs. Charles A. Huyette, making a total of \$28, or a grand total of \$53. Thank you! Make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

FALL MEETINGS OF CLASSES ACCORDING TO RECORDS IN THE OFFICE OF REV. J. RAUCH STEIN, D.D., STATED CLERK

SEPTEMBER

30—Clarion (10 A. M.), St. Petersburg, Pa. (St. Peter's), Rev. R. W. Roschy, St. Petersburg, Pa.

Northwest Ohio (2 P. M.), Bellevue, O. (Zion), Rev. Bert E. Wynn, R. F. D. No. 4, Bellevue, Ohio.

OCTOBER

1—West Susquehanna (10 A. M.), Howard, Pa. (Howard), Rev. Geo. R. Johnson, Howard, Pa.

Schuylkill (9 A. M.), Mahanoy City, Pa. (St. Paul's), Rev. Paul T. Slinghoff, 20 W. Pine St., Mahanoy City, Pa.

Lehigh—Mickley's, Pa. (St. John's), Rev. B. M. Werkheiser, Coplay, Pa.

St. Paul's (2 P. M.), Meadville, Pa. (St. John's), Rev. W. H. Kerschner, R. D. No. 4, Meadville, Pa.

7—Eastern Hungarian (10.30 A. M.), Phoenixville, Pa., Rev. Victor Racz, 503 Main St., Phoenixville, Pa.

Southwest Ohio (10 A. M.), Farmersville, O., Rev. Odiel O. Kuck, Box 43, Farmersville, Ohio.

8—German Philadelphia (10 A. M.), Pottstown, Pa. (St. John's-Hill), A. W. Benfield, Secty., R. No. 1, Bechtelsville, Pa.

East Susquehanna (9 A. M.), Paxinos-Augustus Charge (St. Peter's), Rev. W. M. Hoover, Sunbury, Pa.

Westmoreland (9.30 A. M.), Salina, Pa. (Salina), Rev. Clarence B. Hower, Salina, Pa.

Somerset (10 A. M.), Holsopple, Pa. (Christ), Rev. Frank Wetzel (Supply), Johnstown, Pa.

North Carolina (10.30 A. M.), Landis, N. C. (First), Rev. John H. Keller, Grove, N. C.

Central Ohio (1.30 P. M.), Sycamore, O., Rev. C. F. Brouse, Sycamore, O.

Central Hungarian (9 A. M.), Homestead, Pa., Rev. Barnabas Dienes, Homestead, Pa.

9—West Ohio (9 A. M.), Kenton, O. (First), Rev. E. E. Naragon, Kenton, Ohio.

Fort Wayne (———), Decatur, Ind., Rev. C. N. Prugh, Decatur, Ind.

14—Lebanon (9 A. M.), Richland, Pa. (Grace), Rev. Mark G. Wagner, Richland, Pa.

Wyoming (9 A. M.), Berwick, Pa. (First), Rev. Ray S. Vandever, 313 W. Second St., Berwick, Pa.

East Ohio (1.30 P. M.), East Canton, O. (Salem), Rev. L. A. Sigrist, Mineral City, Ohio.

Juniata (2 P. M.), Martinsburg, Pa. (Salem), Rev. Victor Steinburg, Martinsburg, Pa.

- 15—Philadelphia (9.30 A. M.), Fort Washington, Pa., Rev. Ralph L. Holland, Ft. Washington, Pa.
 Carlisle (2.30 P. M.), Landisburg, Pa. (St. Peter's), Rev. R. R. Jones, Landisburg, Pa.
 Chicago (10 A. M.), Chicago, Ill., Central Y. M. C. A.
- 16—East Pennsylvania (2 P. M.), East Mauch Chunk, Pa. (First), Rev. Oliver Nace, 727 North St., E. Mauch Chunk, Pa.
- 17—Mercersburg (9.30 A. M.), Lemasters, Pa. (St. Paul's), Rev. Harvey M. Light, Box 77, Lemasters, Pa.
- 21—Goshenhoppen (9 A. M.), Amityville, Pa. (St. Paul's), Rev. Howard A. Alt-house, 419 E. 4th St., Boyertown, Pa.
 New York, Brooklyn, N. Y. (St. Luke's), Rev. J. M. Hoelzer, 1012 Gates Ave., Brooklyn, N. Y.
- 22—Reading (10 A. M.), Reading, Pa. (Zion's), Rev. Harry S. Kehm, 842 Washington St., Reading, Pa.
- 28—Virginia (2.30 P. M.), St. Stephen's, Harrisonburg, Dr. J. Silor Garrison, Harrisonburg, Va.
- 29—Lancaster (10 A. M.), East Petersburg, Pa. (Trinity), Rev. Walter C. Pugh, East Petersburg, Pa.
 Gettysburg (9.30 A. M.), East Berlin, Pa. (St. Paul's), Rev. Harry D. Houtz, Ph.D., East Berlin, Pa.

Rev. Wm. H. Kerschner has written an interesting account of the history of St. John's Church, Union Twp., near Meadville, Pa., which celebrates its 100th anniversary Oct. 6.

Dr. Jno. P. McCaskey, 97, noted educator, author and Mayor of Lancaster, Pa., who was for 50 years principal of the Boys' High School and one of the best-beloved school-men in the country, died of pneumonia on Sept. 19.

In Salem Church, St. Louis, Mo., Rev. W. A. Settlege, pastor, the Pastor's Class began Sept. 25 at 4 P. M., for young girls and boys. Evangelical and Reformed Day will be observed Nov. 3 in St. Louis Municipal Auditorium.

We thank sincerely the friends who wrote us letters and cards in answer to our request to tell the editor what feature of the issue of Sept. 12 helped most and what was most interesting. The replies are enlightening. Are others willing to do the same for this issue of the "Messenger"?

The Biblical Seminary of New York, Dr. W. W. White, President, opens its 36th year of useful service Sept. 23-27. Dr. Julius Richter of Berlin, Germany, gives a series of valuable addresses, as also President White and several members of the faculty.

The Editor of the "Messenger" gave three addresses at the largely attended Convention of the Lycoming Co. S. S. Association in Williamsport, Pa., Sept. 19, and spoke at the convention of the Dauphin Co. Council of Religious Education in Trinity Church, Millersburg, Rev. Chas. A. Huyette, pastor, Sept. 20.

The receipts for September on the apportionment for Foreign Missions up to Sept. 23 have amounted only to \$3,691.76. Treasurer Rupp reports that by Oct. 1 he will need \$10,000 additional to pay the salaries of the missionaries, and strongly urges congregational and Classical Treasurers to forward funds in hand for Foreign Missions at their earliest convenience.

Attendance at morning service on Sept. 15, in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, was 320. Autumn Communion will be observed Oct. 6. Grace Church Bulletin contains the following: "Do not fail to read the article, 'The Collection,' by Dr. Schaeffer in the 'Messenger.' Of course, you will enjoy many other articles which you will find . . ."

Our old friend, Elder Geo. W. Hartman, M. D., of St. John's Church, Harrisburg,

Pa., has been nominated for the office of Mayor of Harrisburg, Pa. Altogether apart from politics, there are few men in any party for whom the "Messenger" would rather vote.

Salem Church, Canal Fulton, O., Rev. E. W. Seibert, pastor, dedicated the new basement of the Church which is complete with lavatories, reception room, completely furnished kitchen and auditorium with stage. Revs. S. J. Flohr of Mt. Eaton, E. H. Guinther of Canton, and T. Greenhoe of Lexington, Ind., assisted in the all-day program.

The Men's Bible Class of St. John's Church, Lewisburg, Pa., Dr. H. H. Rupp, pastor, was visited by the Bible Class from St. John's Church, Milton, on June 23, and both classes were taught by Dr. Rice of the former Church. On July 21, the pastor exchanged pulpits with Rev. G. A. Fred Griesing, of Aaronsburg Charge. Harvest Home Sept. 22.

S. S. attendance in First Church, Canton, O., Dr. R. W. Blemker, pastor, on Sept. 8, was 736; on Sept. 15, 691. Annual union meeting of missionary societies will be held Oct. 2 at 6 P. M., beginning with covered dish supper. The young people, numbering 33, enjoyed a hay ride recently, followed by a bonfire and wiener frazzle. Confirmation class has started with an enrollment of 30 with a possibility of 40.

Young People's Society of the Church of the Incarnation, Newport, Pa., Rev. Walter D. Mehrling, pastor, recently enjoyed an outing by the campfire and a few evenings later had a 3-part program in the Chapel, including picture slides from the International C. E. Convention, and Echoes from the Kiski State Summer Assembly and the Stoverdale Tri-County Spiritual Retreat.

Harvest Home services were held in Carlisle Rural Charge, Pa., Rev. D. A. Brown, pastor, as follows: St. Matthews, Sept. 1, 10 A. M.; Salem, Sept. 8, 10.30 A. M.; Trinity, Sept. 15, 10 A. M. There was a good attendance at each service and offerings for Classical apportionment were gratifying, assuring payment in full for the Charge. There was an abundance of flowers, fruit, vegetables, etc.

Mark J. Miller, Marcella Kessler and Ethel M. Rebert, a committee of the Young People's Society of Christ Church, Codorus, Pa., sent us a copy of the action of the Society in regard to the admission of a colored youth to the sessions of religious study and the fellowship at Camp Mensch Mill, in these words: "We would express our joy for the step you have taken and offer our encouragement for the continuance of such a policy."

At the recent meeting of the Synod of the Potomac, Dr. Boyd Edwards, the eloquent Headmaster of Mercersburg, made some spontaneous remarks in tribute to the Church paper in general, and this journal in particular. At the request of Rev. Ralph E. Hartman, chairman of Synod's Committee on the "Messenger," Dr. Edwards has kindly sent the substance of his remarks, which appears as the leading editorial in this issue. Please don't miss this timely word from one of our most trusted leaders.

The 25th anniversary of the ordination and 15th anniversary as pastor of Jefferson Charge of Dr. Paul D. Yoder was held Sept. 22 in Christ Church, Codorus, Pa. Anniversary sermon was preached by Dr. Charles E. Schaeffer. During the 25 years of his service, Dr. Yoder has preached 2801 sermons, made 1428 addresses, 508 baptisms, 454 confirmations and officiated at 135 weddings and 464 funerals. During his 15-year pastorate of Jefferson Charge, he has made 10,107 visits, travelled 224,585 miles, written among other items, 564 articles for "Heidelberg Teacher," taught a class in York for 7 years, and has been an instructor in the Theological Seminary, Lancaster, for 6 years.

The Lebanon Valley Ministerial Association, which met Sept. 16 as the guests of Rev. and Mrs. Pierce E. Swope, Lebanon, is "going to school" in earnest this season and bids fair to have one of the most profitable years in its history, because the members are to be treated to a series of monthly lectures by Dr. J. Lewis Fluck, professor emeritus of Psychology in Albright College. Those who know the ability of Dr. Fluck will envy the brethren of this Association. At each meeting, definite reading is assigned in preparation for the succeeding lecture. Rev. Henry J. Herber is President and Rev. C. B. Marsteller, Secretary. In November Rev. and Mrs. J. Donald Backenstose of Trinity, Tulpehocken, will entertain the Association.

In First Church, Reading, Pa., Rev. D. J. Wetzel, pastor, a number of interesting and inspiring services have been planned to open the fall work. Church School Teachers' Rally will be held Oct. 2, with Rev. Fred D. Wentzel as speaker. Rally Day will be observed Oct. 6, when President Judge Roy P. Hicks of Schuylkill Co. will deliver address in combined Young People and Adult Departments. Speakers will be secured for the lower departments. Holy Communion will be administered Oct. 13. Dr. H. M. J. Klein, professor of history at Franklin and Marshall College, will assist the minister and deliver the meditation. Church Paper Day will be Oct. 20, with Mr. George W. Waidner, circulation manager of the "Messenger," as speaker.

The "Messenger" has just learned of the "homegoing" on Sept. 20 of one of our oldest and most cherished friends, a lovely and devoted Christian wife and mother, Mrs. Jeannette Rix Dieffenbach, who passed away at her home in Westminster, Md., at the ages of 91. The funeral was conducted by her pastor, Dr. Harry N. Bassler, on Sept. 22, with interment in Manchester cemetery. Mrs. Dieffenbach, a school teacher for many years and always active in Church and civic affairs, is survived by her husband, Ferdinand A. Dieffenbach, and by 4 sons: Rev. Dr. Albert C., religious editor of the "Boston Transcript"; F. Emil, Bellevue, Pa.; Otto W., Baltimore, and Rudolph J., Washington, D. C. Last April Mr. and Mrs. Dieffenbach celebrated the 60th anniversary of their happy marriage.

Installation service for Rev. Huitt R. Carpenter, newly elected pastor of Emanuel Church, Lincolnton, N. C., was held Sept. 9 at 8 P. M. North Carolina Classis was represented by the following who assisted in the service: C. C. Wagoner, of Conover, J. A. Koons, of Maiden, H. D. Althouse, of Hickory, and Elder Clarence Clapp, of Newton. Church and parsonage have been completely renovated and a new garage is under construction. Ladies' Aid, Missionary Society and Girls' Guild gave a reception in honor of the pastor and his wife on Sept. 9. The congregation is proud of its record of having paid apportionment since the congregation was established in 1911 by Rev. W. H. McNairy. This accomplishment is a tribute to efficient work of former pastors and to the devotion and fidelity of members. We pray for the continuation of this record.

During vacation of the pastor, Rev. H. C. Earhardt, interior of Fayette Church, N. Y., used by Federated Churches, was redecorated. Reopening services combined with Homecoming service were held Sept. 8. Despite rainy weather, attendance and interest were gratifying with 95 present in the morning and 143 in the afternoon. First pastor of Federated work, Rev. D. W. Kerr of Bloomsburg, Pa., preached in the morning and Rev. L. B. Scheel of Cohocton, N. Y., second pastor, preached in the afternoon. A parsonage has been purchased, and the Federated work, begun in 1914 but interrupted for 7 years by an

experiment with a community Church, is taking new life. Reformed people began work at Fayette previous to 1803, when Rev. A. Houtz went up from Landisburg, Pa., to serve them as pastor. Lutheran work was begun about the same time. Rev. Dr. Diedrich Willers served as pastor at Fayette for nearly 61 years, from 1821 to 1882.

In connection with the celebration of the 200th anniversary of the dedication of the log Church building of First Reformed Church, Lancaster, Pa., to be held next June, the archives committee of the Church is eager to secure historical material dealing with the early life of the congregation. They particularly desire to learn the whereabouts of Church furniture formerly used in the buildings, of documents, pictures, etc., which might be permanently secured for the Church, or borrowed, photographed or photostated for the anniversary exhibition. Pictures of the following ministers are especially desired: Dominicus Bartholomaeus, Christian Lewis Becker, Charles Lewis Boehme, Martin Brunner, John Theobald Faber, George W. Glessner, J. A. C. Helffenstein, Wm. Hendel, Wm. Hendel, Jr., John Jacob Hock, John Henry Hoffmeier, John Philip Leydich, Philip William Otterbein, John Bartholomew Rieger, Michael Schlatter, Caspar Lewis Schnorr, William Stoy, Ludwig Ferdinand Vock. Anyone possessing such material, who would be willing to give or lend it, or to have it photographed, is requested to notify Miss Elizabeth Kiefer, Franklin and Marshall College Library, Lancaster, Pa.

In Trinity Church, LaCrosse, Wis., Rev. Ezra R. Vornholt, pastor, Dr. Josiah Friedli, of the Mission House Seminary faculty, was guest speaker at morning and evening Fall Festival services. Rev. Carl Zeyher, Brownsville, Minn., preached at German service in the afternoon. Rev. Walter J. Stuekey, LaCrosse, assisted with liturgy. Dinner was served in Church parlors; offerings were for missions. On Sept. 16, Dr. Friedli conducted a half hour devotion over WKBH, LaCrosse station. He also addressed LaCrosse Ministers' Federation at its first fall meeting, speaking on the theme, "The Minister's Place in Today's World." His remarks aroused lively discussion, especially when he said the changes in the world since Abraham's time were mostly vocal; that in the deeps of men's hearts, they were as simple as their forefathers. "The ears of Abraham's donkey have been trimmed and clipped, and the beast has been equipped with dual horns, to make of him a Ford V-8; but even though noisier and speedier, he still remains only transportation." Fall program at Trinity began Sept. 22. The pastor is preaching a series of 15 sermons on The Apostles' Creed, which will be concluded with the end of the year. Church School has been re-organized and meets before the worship hour.

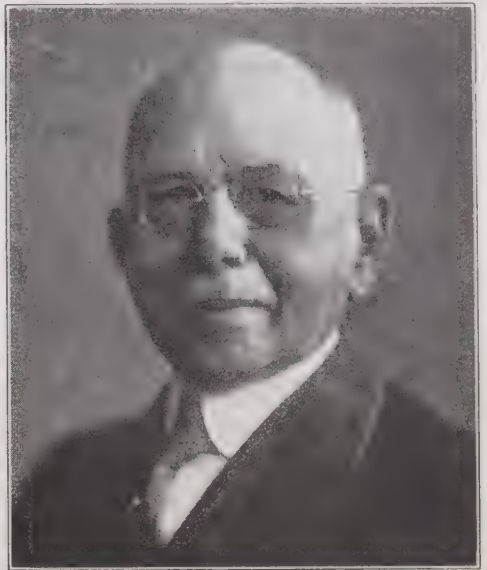
DR. MICKLEY'S ANNIVERSARY

The 40th anniversary of the pastorate of the Rev. Dr. J. Harvey Mickley, in St. John's Church, Johnstown, Pa., as announced in the "Messenger" of Sept. 12, took place as scheduled, Sept. 8 to 15, and the large audiences at all the services were only one of many evidences of the joy and good will which made this celebration memorable.

Many messages of congratulation were received by this well beloved pastor and many were the tributes of esteem and affection which were vouchsafed to him in connection with this remarkable record of 40 years in that congregation and community, as well as in the denomination as a whole. In another column in this issue appears the poem entitled, "Forty Years," written by Mr. George Walker Williams of Johnstown in recognition of Dr. Mickley's achievements as a fine example of Christian gentleman and a minister of the Gos-

pel. The Board of Directors of the Y. M. C. A. adopted a minute expressing their recognition of this "pastorate of unusual blessing to a united congregation and to the community at large by an outstanding minister of the Gospel," and recognizing "the value of his worthy life as a Christian citizen of the highest type," earnestly praying for his "continued good health and happy association with the Church of his heart."

The following editorial from the "Johnstown Democrat," under the heading "A Good Man and Just," expresses so well the feelings of those throughout our denomination who know and love Dr. Mickley, that we are pleased to pass it on: "And behold there was a man named Joseph, a counsellor, and he was a good man and just." This passage from St. Luke springs instantly to mind when attention is called to the fact that next Sunday St. John's Reformed Church will begin a series of observances held in honor of the 40th anniversary of the pastorate of the Rev. Dr. J. Harvey Mickley—a counsellor, a good man and just. Perhaps it is impossible to say more concerning any worker in the vineyard, but concerning the Rev. Dr. Mickley it would be unfair to say less. During his many years in Johnstown, the Rev. Dr. Mickley has been a builder—one who has handled very precious materials. He has helped build character and faith, and by so doing he has helped place a moral underpinning beneath this community which has enabled it to weather more than one dark day without fear of moral collapse. The Rev. Dr. Mickley has not been building simply for the years, for 'the righteous is an everlasting foundation.' The pastor of St. John's Reformed Church is, we would like to believe, one



Rev. Dr. J. Harvey Mickley

of our friends—a friend who has been tolerant of our infirmities and a source of strength to our strength. We congratulate the Rev. Dr. Mickley because he is rich in the love and respect of all of those who comprise the moral bone and sinew of this community."

Such occasions in the life of a denomination are so rare that it is fitting indeed to emphasize their significance. It speaks volumes for a congregation as well as a pastor in these changing times when such mutual love and devotion continue to be shown after forty years.

MRS. ELIZABETH HARTMAN

"Grandma Hartman," as she was long and affectionately known in the Church and the community, passed peacefully to the Happier Land on Aug. 29 at the age of 93 years, 2 months and 11 days.

Born in Mount Joy Township, Adams Co., the twin daughter of Samuel and Mary Durboraw, she was educated in the township schools and developed an extraordinary ability in spelling, penmanship and composition which remained with her throughout most of her life. Her letters are still cherished by her children and friends for their substance and style.

Her home was situated near the edge of the battlefield of Gettysburg and the barn was used as a field hospital for wounded soldiers to whose needs she helped to minister during those tragic days. From a seat near the platform she heard President Lincoln deliver his immortal address in

connection with the dedication of the National Cemetery in November, 1863.

In January of the following year she was married to George W. Hartman and they established their home on the farm near Littlestown, where her daughter, Grace, with her husband, Elder George M. Conover, now live. Father Hartman, besides being a practical and successful farmer, was Justice of the Peace and contributed greatly to the peacefulness and integrity of the community. He also served his congregation, Redeemer Church, Littlestown, for many years as elder and delegate to Classis and Synod.

Following his death in 1897, Mother Hartman left the farm for a residence near the Church in Littlestown where she lived until coming to Harrisburg to live with her son, Dr. G. Willis Hartman, about 30 years ago. During much of this time she made her home in Dr. Hartman's Keystone Hospital where she took particular



Grandma Hartman (in the rocker) with Her Children

pleasure in visiting and cheering the patients and in encouraging and consoling anxious friends, as well as in doing many other loving and helpful services in the hospital life. After the debilities of old age prevented her attendance in the sanctuary and the performance of active services to those in need, she maintained an unflagging interest in her children and their children's children (she had 53 direct living descendants), and in the life and work of the Church that she loved. Her sense of appreciation of the goodness of God and of the love of her own family and her many friends dominated her conversation until the last, and her unfailing trust in her Maker and Master continued as the keynote of a long and beautiful life. Her pastor, Rev. David Dunn, was assisted in the funeral service by Dr. J. Rauch Stein, a long-time friend of the family. Interment was made in the cemetery in Littlestown.

Two sons and two daughters survive: Rufus A. and Dr. G. Willis, Mrs. H. W. Keitel, of Harrisburg, and Mrs. Geo. M. Conover of Littlestown. Rev. J. Stewart Hartman, the oldest son, preceded his mother last October on the heavenly pilgrimage.

—D.D.

A MEMORIAL

From the Pen of Elder George Willis Hartman, D.D., Harrisburg, Pa.—a Tribute to His Mother Written After She Had "Slipped Away." Read by Rev. David Dunn, Pastor of St. John's Church, at "Grandma" Hartman's Funeral Service on Aug. 31, 1935.

Mother is sweetly sleeping! The word "Mother" comprehends offspring. We are the product of her sacrificial love. Mother gave us life and love; and Christian training by precept and example. Mother—one of God's noblewomen—has gone from us, for awhile. She is happy, we believe, in the reunion "there." We must follow!

What a rich and fruitful life hers was for us to emulate! What happy memories are our heritage! Our mother, every mother next to Christ in God, is the support and stay of the body and of the soul. Except by the love and trials of motherhood (birth) no one would come into being. We extol all motherhood, but give greatest honor and loyalty to our own mother—one whose equal, as a model, would be hard to find. She was a real mother who knew how to please us, how to console; when to praise, and when to punish.

Mother was never grandiose in her ideas; never envious, arrogant, or jealous; but she was always cheerful, self-reliant, modest, superior. She was clean in thought and keen of mind. She had many accomplishments. Her chief delight was in being hostess. She reigned in her home with grace and charm—a hospitable, happy home where friends were joyfully received. Second only to entertaining her friends in her home was her pleasure in entertaining them in their homes, where she was always welcome with her good cheer and encouragement.

In a Christian home, in childhood, she imbibed an abiding faith in God and His love, and developed a beautiful spirit of tolerance for and confidence in her friends. Oh for a faith like hers in the justness of God's laws, and in the satisfying truths of His Word! Oh, for a mind like hers, on even keel, that ever picked the good before the ill report!

The world needs consecrated mothers more than it does money and armies, in this age and in every age. Widowed at 55, mother carried on just the same, unresentful and unafraid. She was lonely, but undaunted. Her mother-heart sustained us in love.

There was daily beauty in her life. Her goodness should live in us. She has passed on, but her life and influence are immortal. She will live on. She lives in the faces and lives of her 53 direct living descen-

dants, each one of whom has an obligation to try to live as she taught.

Is life worth while? We unanimously and emphatically answer, "Yes!"

"GRANDMA" HARTMAN

J. R. S.

Many people knew her best by that name. Not a few of the ministers and lay-members of the Reformed Church felt greatly honored to have her call them "my boy" or "my girl." A number of them she visited in their sick rooms while they were patients in the Keystone Hospital at Harrisburg. She had a quiet way of "slipping in" and then "slipping out" again after she had delivered her friendly and sympathetic messages. They were as impressive and fragrant as the flowers she occasionally left on the bureau to delight them in their solitary moments.

She visualized for them the ideal mother. She sang magnificats, pondered things in her heart, sought her children in the sanctuary and rejoiced to find them there. She entered heartily into every family and social joy. She had an expectant faith in every worthy undertaking for the common good and in those who undertook and made themselves responsible for finishing some adventure into the unexplored spiritual realms of life. She knew individually each one of her children's children and their children and could converse interestingly about each one of them. She entered deeply into their joys and sorrows. She saw them go out as servants of her Lord, even into the uttermost parts of the earth. Hers was a spirit that was quiet, deep, calm and peaceful, like a breath from the ocean of eternity.

To her the words of a recent writer in the "Christian Century" might fitly be applied:

She painted no Madonnas
On chapel walls in Rome;
But with a touch diviner,
She lived one in her home.

She wrote no lofty poems
That critics counted art;
But with a nobler vision
She lived one in her heart.

She carved no shapeless marble
To some high soul-design;
But with a finer sculpture,
She shaped our souls divine.

She built no great cathedrals
That centuries applaud;
But with a grace exquisite,
Her life cathedraled God.

THE 225TH ANNIVERSARY OF THE REFORMED CHURCH IN THE U. S. TO BE CELEBRATED IN ST. PAUL'S CHURCH, FORT WASH- INGTON, PA., OCT. 13-20

A week's celebration of the 225th anniversary of the beginnings of the Reformed Church in the U. S. will be observed in St. Paul's Church, Fort Washington, Pa., Rev. Ralph L. Holland, pastor, from Oct. 13th-20th. St. Paul's Church is the old Whitemarsh congregation, founded by the Rev. Paulus Van Vleet in 1710. It is fitting, therefore, that this cradle of the denomination become the center of an important historical celebration in connection with the 225th anniversary of the denominational beginnings in this country.

The members and officers of St. Paul's Church wish to extend a most hearty invitation to all friends and members of the Reformed Church to celebrate this important event with them. It will commemorate the first Communion service in the denomination in America, as well as the first organization of a consistory. With this in view the program of services throughout the week will be centered on the Communion service with which the celebration ends. The program of services is as follows:

Sunday, Oct. 13th, 10.45 A. M., Preparatory service, with the sermon being preach-

ed by the Rev. Chas. A. Santee, D. D. Tuesday, Oct. 15th, 8.00 P. M., Spiritual Retreat of Philadelphia Classis, with the sermon by the Rev. Samuel Obetz. Wednesday, Oct. 16th, Classis of Philadelphia Night, with the President of Classis, Rev. Paul S. Leinbach, D.D., Litt.D., as preacher. Thursday, Oct. 17th, Community night with local clergymen in charge and the sermon by a member of the ministerium. Friday, Oct. 18th, Reformed Church night, with all Reformed Churches especially invited. Wentz, Folkner's Swamp, Old Goshenhoppen, Boehms, and Skipack Churches will be guests of honor. The Rev. J. Rauch Stein, D.D., Stated Clerk of the General Synod, will be the preacher of the evening. Sunday, Oct. 20th, the Anniversary Communion Service, with all members and friends of the Reformed Church invited. The Rev. George W. Richards, D.D., LL.D., President of the General Synod, will be the preacher on this historic occasion.

This celebration is being commemorated also by a beautiful brochure bound in the colors of the Church and containing a brief but valuable historical sketch of the beginnings of the Reformed Church in the U. S., and cuts of the present Church, of the Old Union Church at Whitemarsh, etc. The denomination is cordially invited to join with the members of St. Paul's in commemorating this important historical event.

NEW HEAD OF FRANKLIN AND MARSHALL MAKES OPENING ADDRESS

The 149th annual sessions of Franklin and Marshall College opened Thursday, Sept. 19, at 9 A. M., in Hensel Hall, when the new President, Dr. John A. Schaeffer, delivered an address on "The Student and the College." He said in part, "The men who are to be graduated during the next four years are to be envied by the graduates of the past four years." Picturing a world in which recovery has become the keynote, he expressed his "firm belief that each one of the four classes represented here this morning will emerge on a country which is becoming steadily better economically and industrially, one which will be better able to receive you and to make use of your services. This means that when you are graduated, the professions and industries will be seeking you, no matter what your chosen vocation may be, in a more intensive way than they have ever done before for the services of college graduates. You can look with hope and courage to the days when you will have been graduated either from this college, the seminary, or one of the universities where you will receive specialized training."

He outlined a vigorous activities program, including the rejuvenation of the two historic Literary Societies and the planning of extensive tours for the glee club, symphony orchestra and Green Room Club. He endorsed college athletics, pointing out that he is "a strong believer in developing the physical side of the student body and the spirit of competition" and that "successful athletic teams are a potent force for building up the interest, loyalty and enthusiasm of the alumni."

Urging more student interest in the Goethean and Diognothian Literary Societies, which marked their centennials last June, Dr. Schaeffer designated the two groups as "unique institutions" and deplored the fact that "they have seemingly fallen into ill repute."

"This is truly a sorry state of affairs," he declared, "since, if you could only realize the benefits which can be obtained from membership in one of them, I doubt whether very many of you would permit that training to pass by. Every profession will demand that you use some of the things which you learn in Literary Society work. You must know how to conduct meetings properly. You must learn to ex-

press your thoughts in public, for you will find that only in that way can you sell yourself to the public—only in that way will you prosper.”

In obtaining a college education you will find that it entails on your part both receiving and giving. Perhaps the value obtained from your giving will outweigh that of receiving. The college stands ready to furnish the faculty and machinery necessary for you to obtain that education you seek. It cannot, however, in any sense of the word, force you to train yourself in accordance with the opportunities presented. That is distinctly in your own hands. You are your own superior in what your education will be. The receiving of learning must depend on the effort you will make to obtain that learning.” He concluded by asking the students’ co-operation in making “this an auspicious year for the college,” adding that “we stand ready to help the student body in their activities, whether educational, musical, social or athletic. We hope your college life will be a happy one so that, unless you commit a breach of college life, you can, when you are graduated, carry with you a memory that will be a heritage to you throughout your later life.”

The registration of new students, held Sept. 17 and 18, is larger than that of last year.

—Robert J. Pilgram.

LARIMER CHURCH WILL CELEBRATE ANNIVERSARY

St. John’s Church, Larimer, Pa., Rev. G. A. Teske, pastor, will observe the 50th anniversary of its organization Oct. 13-27, with special services which have been arranged by the various committees. A brief history of the Church is as follows:

The Rev. A. E. Truxal of Meyersdale,

when pastor in Irwin, made a survey of the community and discovered that the majority of the people residing in the community at that time favored the Reformed Church. A meeting was called of the ministers of Irwin and community and unanimous agreement was reached that a Reformed Church should be organized in Larimer. This was done and the Rev. A. E. Truxal became its first pastor.

Sixty-eight members were dismissed from the First Church of Irwin, who became the charter members of the new organization. The new organization was effective on the 22nd day of March, 1885. During that year a new Church was built, the auditorium of which is still used for worship by the congregation. The membership has grown, and at present there are 338 members of the congregation and a Sunday School enrollment of 304. Additional historical facts will be presented next week.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

There are several red letter events every year in the lives of the Home guests, one of them being the Allentown Fair, which was held last week. The fair-grounds are located immediately north of the Home. For more than a week from the rooms of the old folks could be seen people putting up booths in preparation for the fair. All of which proved to be of much interest to the occupants of the Home.

The guests of the Home were provided with admission tickets and a considerable number of them took advantage of the opportunity and attended the fair.

The Phoebe Home Auxiliary for the first time this year rented ground for a stand and were selling candies, soft drinks, no-

velties and sandwiches to raise funds for the support of the Home.

Portions of the Home grounds were prepared to park cars and on several days were crowded. The price for parking was twenty-five cents and a considerable sum was realized from this source. Judging from the amount of parking at the Home this year and the readiness of people to pay the stated prices, there is a very marked improvement in their financial circumstances as compared with a year ago.

BETHANY ORPHANS’ HOME

Rev. Henry E. Gebhard, Supt.

In response to many inquiries from our friends we again have prepared a list of our needs for the year 1935-36.

Dress Slips (great need), girls age 12-18; Soap; Tooth Paste; Suits with knickers, boys, size 14-18; Knickers, boys size 8-18; Shaped Stockings, girls size 9½-10½; Socks, boys size 11-11½; Anklets, girls age 8-18; Overalls and Coveralls, boys age 6-18; Summer Underwear Union Suits, boys age 4-18; Combs, boys and girls; Belts, boys and girls age 14-18; Neckties, boys; Shirts (blue, school and Sunday), boys size 12-16; Blouses (weekday and Sunday), boys size 5-12; Flannel Pajamas, boys age 8-18; Summer Pajamas, boys age 4-18; Sweaters, boys and girls age 10-18; Gloves—Canvas, boys, men’s sizes; Dresses (school), girls size 38-40; Unbleached Sheets, size 54x78 and 48x66; Bibs (heavy white), size 10½x20; Towels (turkish and tea); Pillow Cases (Unbleached) open both ends, 36x54; Suspenders, boys; Gym Suits, boys and girls age 13-18; Bathing Suits, all sizes; Crib Pads, 25x40; Summer Shorts (outside wear), boys age 6-12; Girls’ Play Suits, age 5-9; Wash Cloths.

HOME AND YOUNG FOLKS

Children’s Corner

Alliene DeChant Seltzer

Your vacation was glorious, wasn’t it? And so was mine, for I was Camp Mensch Mill-ing! You slept late, often, specially at first; you saw good Movies, and read worthwhile books. Thousands of you went to Daily Vacation Bible School, where you learned what is good for body, brain and heart; and almost a hundred of you spent two weeks at the intermediate camp at Mensch Mill. You made the figures in your savings account jump much higher, with money you earned; and I’m sure that you were a real help to Mother, and did many odd jobs for Father; you took time, too, to take flowers to the sick, and to read aloud to shut-in folks. But how fine it is to be at school again—to begin a new year of study. I’m glad to be home again, too, for our Calvary Mission is one of the busiest Churches I know! So let’s make this new year the best we ever had—not just for high marks on report cards, but because we really want to learn. Let’s do more for our Church, too, and our Church School. And why not put a box on our bureau, alongside our Mission Band “Thank-ful” one, and tuck into it, every week, as much Movie and candy money as we can save, and by next June, we’ll have enough, or nearly so, to spend two weeks at Camp Mensch Mill! And of course, we’ll make our Mission Band box much

heavier than we’ve ever done before, thus sharing our gifts with boys and girls in the Americas, and across the seas. So here’s to you, and the school year that is new!

First Turtle: “What’s old man bull frog croaking about now?”

Second Turtle: “Same old thing, noth-

ing at all. Just likes to hear his voice, I guess.”

Gertie: “You know my husband always remembers my birthday.”

Gussie: “He ought to. You’ve had the same one for so long.”

FOOD FACTS

Did You Know That:

- A Virginia judge recently issued a ruling that legally established the tomato as a fruit in that state.
- At the C. C. C. camps in New Jersey, a pint of Grade A milk is provided daily for every youth.
- From peanuts are made more than 280 by-products, ranging from face powder and lotions to varnish oils.
- Primitive man never had sugar in amounts greater than are afforded by sweet fruits, except when a temporary supply of honey was obtained.

These “food facts” are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

WE HAVE NO BREAD

Text, Mark 8:16, “We have no bread.”

Is it not sad to think that, while God gives His blessings in sufficient abundance for all, there are still persons in the world who cry out, “We have no bread.” This cry has been raised more frequently and more widely during the past four or five years than ever before. And yet during all this time there has been enough for everybody in the world, only it was not properly distributed.

Jesus knew the importance of bread as an article of food. In His beautiful prayer He has taught us to pray: “Give us this day our daily bread.” There are no doubt millions of persons who pray the Lord’s Prayer every day, at least quite often. Our Heavenly Father is always ready to hear the prayers of His children and to answer them in the right way.

At this season of the year most of the

Churches are holding their Harvest Home Services and giving thanks to God for the products of the forest and field, orchard and garden. Many fine specimens of flowers, fruits, and vegetables are displayed in the Churches, and in some cases artistically arranged, to show the wonderful bounty of God and to thank Him for His goodness and mercy.

If we look at things in the right way, there is always something to be thankful for. The chief purpose of the Harvest Home Service is to remind us of the fact that our Heavenly Father provides us with the gifts of His love, suitable for body, mind and spirit. It is not meant that on this occasion we are to express our thanks once for all, or at least for the whole year, but it is intended to enable us to express in a special way the gratitude which is in our hearts all the time and which we want to express day by day as we go on our journey through life. If our Heavenly Father provides us with our bread daily, we should also daily give Him thanks for His gifts.

God is the Giver of our daily bread, but not in the form in which it appears on the table. He has taken us into partnership with Himself in providing our daily bread. He furnishes the seed, and we must prepare the soil, and sow it. No one can make a grain of wheat that will grow except God. It is very easy for a chemist to tell what a seed is made of. Indeed, he could make a seed, and put into it exactly what there is in the seed of nature, but it would not grow if it were put into the ground. There is something in nature's seed that man cannot put in. It must have life, and no one but God can produce life.

God gives the sunshine and the rain that the seed may grow and ripen for the harvest. Then man's part comes in again. He must reap the grain, thresh it, grind it into flour. Then it is finally made into bread and is ready for the table.

God does not make the loaves and put them on the table for us ready to eat, but He does His part and we must do ours. It is true that God provided manna for the children of Israel while they were marching through the wilderness toward the promised land. That took the place of bread for them, which He provided ready to eat, but they had to gather it. God made this provision for them while they were in the wilderness and could not sow and reap. But God does nothing for us that we can do for ourselves.

It is said that when the missionaries first introduced wheat into New Zealand, telling the Maories that bread was made from it, the natives were glad in their hearts. They waited, full of expectancy, until the wheat was grown up tall and ripe; then they dug up the stalks, expecting to find crusted loaves growing at the roots like so many potatoes. Their disappointment was great when they found nothing there but little hair-like fibers, and they turned angrily upon the missionaries and charged them with deception. After the missionaries showed them how the bread was made from the grains of wheat at the tops of the stalks, they understood the matter better and were satisfied. A great many others, who are not heathen, are just as dissatisfied with God's bounty. But God knows best, and the work by which we get our bread, all sensible people know to be one of God's greatest blessings to the race. Let us do our part as workers together with God and blessings will continue to come.

One might think our text a strange one for a Harvest Home sermon, but when we understand the circumstances under which the text was spoken and the lesson which Jesus meant to teach thereby we shall find that it is not far amiss.

Jesus crossed the sea of Galilee with His disciples after the Pharisees had asked Him for a sign, which He refused to give them because their motive was insincere. The disciples had forgotten to take bread.

They had only one loaf with them in the boat. While they were crossing the sea Jesus charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod." And they reasoned one with another, saying, "We have no bread," thinking that Jesus was rebuking them for their forgetfulness.

But Jesus had something entirely different in mind. He did not want them to fall into the ways of the Pharisees, nor to have their spirit. He was not thinking of bread at the time, nor of their failure to bring sufficient bread with them. But He perceived that they were reasoning with one another and blaming themselves for their negligence. And He said unto them, "Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up?" They say unto Him, "Twelve." And when the seven among the four thousand, how many baskets full took ye up?" And they say unto Him, "Seven." And He said unto them, "Do ye not yet understand?"

The condition of the world today is somewhat like that of the disciple in the incident just related. The cry of a great many persons in the world today is, "We have no bread?" There are those who think that God has brought this calamity upon the world to punish it, which shows that there are still too many who have a wrong conception of God and do not think of Him as Jesus did, and as Jesus wants them to think of Him. God is not a tyrant who inflicts punishment and suffering upon His people at will. He is our Father, and like as a father pities his children so He pities us. It is not His will that any of His little ones should perish, nor that any of His children should be lost. His desire to help and to save all is shown in the great sacrifice He made for us in giving His only-begotten Son to the uttermost that all who believe on Him receive Him, follow, love and obey Him, should not perish, but have eternal life.

The present world-condition is man-

made. It is a reaction to the madness and extravagance into which the world had plunged. It had to come if the world was to be brought back to sanity and stability. But now that the pendulum has swung to the opposite extreme, men cry out, "We have no bread," forgetting that a few years ago the world had an abundance of bread and many other blessings, with many baskets of fragments left over, just as the disciples seemed to have forgotten Jesus' two great miracles of feeding the five thousand and the four thousand, with many basketfuls left over.

They forgot the Bread of life Who was by their side, and that if necessary Jesus could feed not only a few disciples but a vast multitude of people with one loaf of bread, if the occasion required it. The cry, "We have no bread," is not nearly as bad as the cry which ought to be raised by many persons, "We do not have the Bread of life." The greatest need of the world today is Jesus Christ, Who said, "I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

An old Indian came to town one day, and for the first time he saw a man riding a bicycle.

"Huh!" he exclaimed, "White man heap lazy. Sits down to walk."

Home Education

"The Child's First School is the Family"
—Froebel

OUR CHILDREN'S FRIENDSHIPS

Helen Gregg Green

"Now, Mom dear, when I bring Grover home for dinner, please just pretend not to notice his table manners. Because, really, Mom, underneath he's such a fine chap. He just hasn't had the chance to learn all these things you and Dad have taught me."

"Of course I won't, Ted," answered Mrs. Thornton. "Perhaps in time, he'll learn some useful, helpful things from you. And since we all believe in reciprocity, perhaps he can teach you some."

The foregoing conversation occurred several years ago when I was visiting the Thornton family. I had been much interested, wondering what mutual benefit the two boys would derive from the friendship. So when I recently received a letter from Mrs. Thornton, asking me to spend a week at her house, I thought to myself, "I wonder whether Ted and Grover are still fast friends."

I soon discovered that the friendship between the two boys had grown and developed to the pleasure and benefit of both. I commented on this to Ted's mother.

"Yes," said Mrs. Thornton, "I have always been careful never to discourage any friendships of Ted's, except when there was some very real reason for my objection. Many of his apparently least-promising acquaintances have developed into his most worthwhile friends. Take young Grover, as an example. When he began coming to our house he was a big, uncouth chap whose table manners were atrocious. But he was ambitious. Left an orphan, very young, he had spent most of his life with some relatives on a farm and now trudged several miles each day over country roads to reach the town school. He was a very observant boy. He had come into contact with few of the small but important amenities of life, at home, and he soon became conscious of this handicap. But instead of developing an inferiority

THE PAMPERED LAD

The pampered lad when leaving home
Finds all new roads quite rough to
roam,

Because his guardians failed to show
The way in which mankind must go.

An easy road is hard to find—
For many folks will be unkind,
And sneer because he knoweth not
The ugly snares that sin has wrought.

Help ev'ry lad decoys pass by,
And guard him with observing eye,
For ev'ry road quite rough will seem
For those who try to live a dream.

If much of truth he doesn't know,
Weeds in his life will quickly grow;
His heart may yield to the base will
Of one who righteousness would kill.

Teach well the lad to guard his way,
For evil deeds will never pay;
Make plain his sight that he may
view
Discerningly sin's treacherous hue.

Much hampered is the pampered
lad—
He lacks so much he should have
had;
He is enchanted with the rose,
But knows nought of the thorn that
grows.

—Harry Troupe Brewer.

Hagerstown, Md.

complex, he began looking around him, thoughtfully, studying his new acquaintances, and at length adopting those behavior patterns that he felt were worth while."

"And during that interval you did as Ted so thoughtfully asked you to do: just 'didn't notice,'" I interrupted, remembering the considerate suggestion.

"Yes, I think Ted and I helped Grover. I'd often get ideas across in a tactful way. I'd suggest that both boys read certain books—did you know there are delightful books for youngsters on etiquette?—and go to see certain picture shows and plays. Of course it was a help to Grover; but Grover, too, helped Ted."

"May I ask, in what ways?" I answered, for I was truly interested.

"Well, I'm ashamed to say I hadn't succeeded in teaching Sonny the value of money. But Grover confided in him. He would say, 'You see, Boy, if I'm not careful with the money I earn and with the small amount my dad and mother left me, there'll be no college!' Well, this started Ted to thinking: 'Why, it really is a privilege to be sent away to school!' I believe until he had talked with Grover, Ted just took such privileges for granted. And I noticed a tightening of the purse strings. He even suggested to his father, after father had a cut in his salary, 'Dad, I don't need as much of an allowance as you have been giving me. And I've been promised a job for the summer. If I get it you won't need to give me any allowance.'"

"Well, that was pretty fine," I had to admit, proud of my young Ted.

"Indeed it was!" His mother continued, "And Grover taught Ted real appreciation of his father and me. He used to say often, when I had a particularly good dinner, 'Some dinner! Mother Thornton. Nobody in the world can cook like you.' These compliments started Ted to thinking. One day he said, 'Mother, you are wonderful! And so is Dad. I think Grover has helped make me realize this.'"

"Well, your interest in Ted's friendships has been most worth while!" I said. I was truly enthusiastic. "So many parents want their boys and girls to associate exclusively with the children who are the sons and daughters of their own particular friends—those who have a certain type of background, or who go to certain exclusive schools. The real fundamental reasons for friendship, such as congeniality and understanding and just plain worth-while-ness are so often overlooked."

"Yes," said Ted's mother, "but years ago, when I was a girl I had several dear friendships broken up by my mother. I made up my mind, then, that if I ever had children, I would remember, and they should profit. Boys and girls must learn to judge and to choose for themselves, so that their friendships will bring not only mutual benefit but genuine happiness."

"The sooner any child is given the advantage of good environment and training, the better for his future development. For that reason I should like to see kindergarten work thoroughly established in all of our schools and communities." — Roy McCuskey, President, West Virginia Wesleyan College, Buckhannon.

Write to the National Kindergarten Association, 8 West Fortieth Street, New York City, and ask how to obtain a kindergarten in your public school.

"I observe that you do a great many favors for that influential citizen."

"Those aren't favors," answered Senator Sorghum; "those are investments." — Washington Evening Star.

PERFECTLY NATURAL

"Stop my paper. Cause: No time to read it." This is a verbatim copy of a letter received, and is complete, save for address, date and signature. The writer is a busy man. Most of his thoughts and energies are occupied with the necessary concerns of life. He has no time to fool away on useless reading. Besides, times are hard, and he might as well economize where he can. There are too many papers and periodicals coming to the house. He is going to stop some of them. Which?

Well, he cannot stop the daily paper. He wants to keep up with the news of the day, and he depends on the newspaper for that. That is what it is for. Busy as he may be, he simply must read about Europe, and the baseball prospects, and the other thousand and one things that the daily paper brings to him. Nor can he think of giving up his trade papers. How is one going to get along in his business if he does not keep posted on the new prospects and developments, and the new ways of doing things? Nor the home paper of the little town where he was brought up. He likes to keep track of his old acquaintances, and every week reads whole columns of the Columbia Corners "Clarion". No, decidedly the home paper cannot be spared. Nor can the organ of the fraternal order of which he is a member. If he is going to belong to the Sacred Sons of Sahara's Sands he ought to know what it is all about, and he needs his fraternity paper to help him. Nor can he spare the literary magazine. He is tired when he gets home from business at night and likes to read a good story. Besides one might as well be out of the world as out of the literary fashion. And, of course, the girls will not stand for having the fashion magazine stopped.

What can be stopped then? Ah, he has it! There is the religious paper, the journal that represents the life and work of the denomination to which he belongs. All that that does is to keep him informed as to what is going on in the kingdom of God; what the denomination is doing and planning to do; what the thinkers are thinking in relation to the deeper concerns of the spiritual life; what is happening in the Churches in the next town and the next state, and in the uttermost part of the earth—only these and a few other things of the same sort that might be presumed to have some interest to him, but which seem not to have any such interest, since he is too busy to read about them. By all means! "Stop my paper—my religious paper, I mean. Do not be so stupid as to suppose that I think I can get along without the others." — Watchman-Examiner.

BROTHERHOOD

By Roy Arthur Brenner

Men of a thousand tongues—

All of one kin;

Men of a dozen hues—

All of one blood;

Men of a hundred climes—

All mortal men.

Men with a hundred fears—

All with a hope;

Men with a thousand pains—

All with one end;

Men with a hundred creeds—

All from one God.

Men with a thousand joys—

All fade away;

Men with a thousand woes—

All have a soul;

Men with a thousand dreams—

Brothers are all.

Little Johnny, aged seven, had been taken to the zoo to see the animals.

He stood before the spotted leopard's cage for a few minutes staring intently. Then, turning to his mother, he asked: "Say, Ma, is that the Dotted Lion that everybody wants Dad to sign on?"

Puzzle Box

ANSWERS TO MAKE 10 OUT OF THESE 20 NO. 27

- | | |
|-------------|--------------|
| 1. In-ward | 6. Out-look |
| 2. Rat-tan | 7. Back-ache |
| 3. Cod-fish | 8. Pat-terns |
| 4. Pre-late | 9. Cat-nip |
| 5. Car-bine | 10. And-iron |

BEHEAD THE MISSING WORDS NO. 46

- The — was choked; the — flooded the room, and none of it ran (2 off) — the cistern.
- They met in their favorite —. Sam furnished the (2 off) — and you should have seen them (2 off) —.
- The beast was heavily — as they went through the forest of — and rested near an abandoned —.
- He — his workmen because he was — when he learned that they were all —.
- He certainly did — the necessity for making the (2 off) — out on the (2 off) — (abbreviated word).
- He gave a — stare; indulged in a lot of (2 off) — making a mountain out of an — hill.
- He — one when he — a dozen (2 off) — apples while — did six.

—A. M. S.

LISTEN TO THE MOCKING-BIRD

Wife (at bathroom door): "Dinner's on the table, John. Hurry and finish your bath."

Husband: "Coming, dear! Just one more stanza and I'm through." — Boston Transcript.

The Family Altar

By Dr. George L. Roth

HELPS FOR WEEK SEPT. 30-OCT 6

Golden Text: With His stripes we are healed. Isaiah 53:5.

Memory Hymn: "A Mighty Fortress is Our God" (No. 606).

Theme: Isaiah Portrays the Suffering Servant.

Monday: The Suffering Servant
Isa. 53:1-12

There are times in life when the question of personal appearance seems very important. In the heyday of Roman civilization the men frequented the beauty parlors. One of the early Christian writers warns against spending too much time in the barber-shops. Our own vogue for beauty doctors is well known. The suffering servant was under the handicap of a lack of comeliness. But his suffering was not a personal grieving over his lack of beauty. He did not pity himself. The suffering described is a result of his purpose to relieve others of their burdens.

Meditation: Pity is akin to love but when it is self-pity it is like self-love. Self-love is abnormal. O for the normal pity for others!

Tuesday: The Courageous Servant
Isa. 50:4-11

Theodore Roosevelt was once asked how it was that he had developed into a cour-

ageous man from a fearsome child. He replied that he became courageous by acting as if he was not afraid. Here Isaiah makes some explanation about his courage. It is due, he says, to what wise men and the eternal God have put in his heart and on his lips.

Meditation: At the first show of my convictions there is always someone to support me in the society of men. A healthy glow of surging courage follows my initial courage. The resources of courage increase with use.

Wednesday: The Sorrowing Servant Matt. 26:36-46

We are accustomed to having people about us. We learn together, we work together, we play together, we worship together. Solitary confinement is a dreaded form of punishment. Yet, inevitably, we must sometimes be alone. When that happens it seems like a penalty. But it may be an opportunity. For deep sorrow you must search the deep springs. And you must do it alone—alone with God.

Meditation: Alternation of method is important in religion. How can I alternate the society of men and the solitude with God? God will not laugh at my grief.

Thursday: The Dying Servant John 19:28-37

Death is not a new experience to the race. It is new to every individual. Death writes the end of the chapter called life.

THE ENGLISH BIBLE IN THE MAKING OF AMERICA

(Continued from Page 2)

tion, was in fact the Puritan's Bible, and because of its convenient size, its relative cheapness, together with its verse divisions and Calvinistic notes, gave it an immense popularity. From the date of its publication in 1560 to the outbreak of the Civil Wars in 1640 it went through one hundred and sixty editions, and was undoubtedly the Bible most in use among the first two generations of American Puritans. For many years the Geneva Bible held its own, even after the publication of the King James version, though the authorized version doubtless found greatest favor outside New England, but especially in the Anglican colonies. That these two great versions of the English Bible were available in America from the very beginning of colonization is a significant fact and helps to explain the influence the Bible exerted in American colonial life.

Not only in the realm of morals and religion was the Bible supreme, but in public affairs and in the shaping of social and political institutions, its influence if not equally large, was at least of great importance. One of the distinctive characteristics of the Puritans was their insistence on a strict conformity to the Old Testament precepts concerning Sabbath observance, a conception of the Sabbath which has prevailed throughout America until comparatively recent times, and which still persists in a modified form in many sections of the country. And whatever may be said in condemnation of the Puritan Sabbath, this needs to be said in its behalf; it played a large and worthy part in helping to save colonial and frontier America from complete secularization.

The influence of the Bible in public life in colonial New England is best illustrated by reference to the records. In the early laws framed by the Massachusetts General Court the Bible is constantly cited as the authority. In 1741 John Cotton, the greatest of the first generation of New England preachers, drew up a proposed code of laws for Massachusetts in which marginal references to the Bible are given in support

THE PASTOR THINKS

Playing up the human frailties of great lives usually portrays the littleness of the one who portrays them.
—Now and Then

But the story is not complete. Death may write you down as a thief or a murderer. Death is ruthless in what it writes. Death had to write of Jesus as a suffering, courageous, sorrowing servant.

Meditation: I can't expect to strut off the stage of life as a hero if I have been a coward in all the acts of the drama. "Every appearance is my last and must be my best."

Friday: The Atoning Servant I Peter 2:18-25

A young man felt very badly over a grievous error. He thought his life was ruined. His father comforted him and assumed responsibility. The young man started anew. The father atoned for the young man's sins. That is an old story but no older than the love of God. Never do we see it so clearly as in Jesus—the atoning servant.

Meditation: For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps.

Saturday: The Sacrificing Servant Heb. 10:1-13

The Salvation Army in London does not allow its converts to tell the story of their past evil lives frequently. It is unsound to sacrifice your self-respect by parading past sins. The sacrificing servant never parades as a martyr. I like the prayer with which a great teacher closed his day. Can you pray it with honesty and satisfaction?

Prayer: "Lord, we are on the same terms as before."

Sunday: The Glorified Servant Rev. 5: 9-14

Most of us like our flowers while we live. But wouldn't it be sad not to deserve them when we die? The things that happen in time are important. How do they look in eternity? Carlisle said, "Do not read the Times; read the Eternities." To be worthy to read the Book of Life! To read worthily of ourselves!

Prayer: Kindle my imagination, O my Father, with visions of the world as it might be and of the world as it shall be. And glorify me with the redeemed race. Amen.

HARD TO FOLLOW

"Ow's yer Missis, George?"

"Oh, she be a-jawin' an' a-jawin' an' a-jawin'."

"Wot's she jawin' about?"

"Well, she don't say."—Punch.

of each of the laws suggested. When the New Haven colony was formed in 1639 all the free planters, we are told, assembled to consult about settling civil government, and the first question was: "Whether the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men as well as in the government of families and commonwealth as in matters of the Church." This was answered in the affirmative and it was voted unanimously that "the word of God shall be the rule to be attended unto in ordering the affairs of government in this plantation." In all the Puritan colonies the charters provided that colonial laws should conform to the English common law as far as practicable, but in the actual administration of justice, especially in the earlier years, common law practice was frequently set aside in favor of principles derived from the Old Testament.

In early New England legislation relating to education it is clearly indicated that their primary purpose in establishing schools was that the Scriptures might be available to all. In the New Haven code of 1655 all parents and masters are ordered to provide means for the teaching of their children and apprentices in order that they might be able to read the Scriptures and to understand the principles of the Christian religion. Not only did the Bible serve as the text book from which children were taught to read, it was the chief book of New England and was considered "the fountain whence has proceeded all the good which is to be found in other books." Taking the colonial period as a whole the King James version of the Bible was easily first in its cultural and moral influence upon the "plain people" of English speech.

The Bible in the German printed by Christopher Saur, Sr., the Dunker printer of Germantown in 1740-43, the first Bible to be printed in a European language in America, had a corresponding influence upon the German colonists, especially those scattered throughout Pennsylvania, New York and Maryland. As advertised by the Saur press its price was eighteen shillings, but to the poor and needy, it stated, "we have no price." Later in the century two other editions were brought

out by Christopher Saur, Jr., and another edition was in the press and the sheets drying when the Revolutionary War came, and because of Saur's pacifism his press was wrecked and the sheets of the newly printed edition were scattered and destroyed.

During the colonial period the publication of the English Bible in America was prohibited and the colonists were therefore dependent upon the mother country for their supply. As a result English Bibles were scarce and high priced throughout the colonial period. Indeed it is estimated that at the opening of the American Revolution there were not more than four millions of Bibles in the whole world, and as a result of the disturbances attending the opening of the War for Independence the supply from England was cut off entirely. The question of the scarcity of Bibles having been brought to the attention of the Continental Congress in 1777, through a Memorial, after investigating the possibility of printing the Bible in America, and being convinced of its impracticability, the Congress recommended that its Committee on Commerce import, at their expense, 20,000 English Bibles from Holland and Scotland. Five years later Congress endorsed the first English Bible printed in America, that of Robert Aitken of Philadelphia, stating: "That the United States in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken." Following the appearance of Aitken's Bible in 1782 other American printers were encouraged to undertake the task, and by the end of the century at least ten American editions of the English Bible had appeared, included among them being a Douay (Roman Catholic) version, which was published in Philadelphia in 1790.

Among the most serious problems which confronted the Christian forces of America at the beginning of the national period were those which were directly or indirectly related to the movement of population westward. One of the great questions to be decided upon this immense stage was whether the new American nation was to be Christian or pagan. And no single factor had a larger part in determining what direction the nation would take than the widespread distribution of Bibles throughout the West, which began on a vast scale

with the opening of the nineteenth century.

The religious destitution in the early West and the scarcity of Bibles among frontier people, was brought to the attention of the older sections of the nation in the early years of the nineteenth century by the two famous tours of Samuel J. Mills and his two associates, in 1812-13 and 1814-15, and was one of the principal influences which led to the formation of the American Bible Society in 1816. Local Bible Societies had been formed numerous in the east previous to this time, but their aim was little more than to supply local needs. The formation of a national society dramatized the great national need and the aim of the Society, to place a Bible in every home in the nation, was soon on the road to fulfillment.

It would be difficult to overestimate the influence of the Bible upon the cultural development of the great region west of the Allegheny mountains, to say nothing of its direct religious influence. The connection of religion with higher education in America has always been intimate, and this was especially true of this new west. The place given the Bible in practically all the early western colleges and universi-

ties, whether founded by the Churches or the states, is typified by the following statement from the inaugural address of the first president of Miami University (1824):

"The Bible is the source of all intellectual as well as moral strength . . . hence the Bible, the study of its histories, of its doctrines and morals, of its prophecies, of its institutions, shall be connected in the Miami University with the study of all other systems . . ."

Every American frontier was in pressing need of moral restraint and guidance, and all the great frontier Churches rigidly enforced the scriptural standards of morality. The Church courts, organized and conducted on scriptural models, were the principal guardians of the conduct and life of the people. Perhaps the name "Bible Belt," given in derision to the great region west of the Allegheny mountains is, after all, no misnomer. For here the Bible has exerted an immense influence upon the lives and conduct of the people, which may help account for the fact that here is to be found the smallest percentage of illiteracy and the largest percentage of college graduates to be found anywhere in America.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sixteenth Sunday after Trinity. Oct. 6, 1935

ISAIAH PORTRAYS THE SUFFERING SERVANT

Isaiah 53:1-12

Golden Text: With his stripes we are healed. Isaiah 53:5.

Lesson Outline: 1. The Servant. 2. The Service. 3. The Success.

This lesson marks the beginning of the last quarter, which is devoted to a study of "Later Prophets and Leaders of Judah". The series runs from Isaiah to Malachi. It sets before us seers and doers, men of vision and venture, who knew God and, therefore, dared mightily. They were the guide and counsellors of Judah in difficult times. They may still guide us in the way that leads to God's Kingdom.

It is difficult to write a brief commentary on this first lesson, which consists of a passage of Scripture famous in the history of Christian thought. We do not know its author. But this unknown prophet leads us to the heights of God's love and into the depths of man's need. His matchless words have been wrought into our devotional and liturgical literature, as classical expressions of mankind's sense of sin and guilt, and of our need and hope of redemption. They have been a rich source of inspiration and consolation for countless generations, who have seen in Jesus the one man who fully realized the ideal of the Suffering Servant of Jehovah portrayed in our lesson.

Scholars speak of this famous passage as a Messianic Prophecy consisting of 15 verses, which, unfortunately, have been divided between two chapters (52:13; 53:12). These 15 verses fall into 5 strophes, as follows: 52:13-15; 53:1-3, 4-6, 7-9, and 10-12. The opening words of each strophe contain its dominant idea. Thus, the prophet pictures successively the prosperity of the Suffering Servant and his ultimate exaltation, his rejection by unbelieving and thoughtless men, his vicarious suffering, his patient and silent humility, and, finally, his victory.

In his last strophe the prophet returns to his main theme, intoned at the very be-

ginning. Behind the scenes of this human tragedy of sin and suffering he sees the redemptive purpose and power of a holy God, whose will is being wrought out on the stage of human history, and whose love will prevail. By His mercy and might mankind shall be redeemed from sin.

We may say, then, that in this great passage the prophet proclaims an eternal truth. That marks his greatness of soul, his true inspiration. Long before the coming of Christ he had a personal knowledge of God, a depth of religious experience that enabled him to speak final words about man's sin and God's salvation. As a revelation of the way of salvation, his prophecy stands unsurpassed. He pictures the truth in terms that are ideal. It lacked only its realization in history. That marvelous portrait of the Suffering Servant of Jehovah hung in his soul, as it were. God had etched it into his heart and mind as a prophetic revelation. But there was no one like that picture anywhere upon earth, when this great prose-poem was written.

Centuries later there came one who did fulfil the prophet's vision of God's mercy and might. In the life and labor of Christ it became an historic reality. Jesus Christ is the supreme realization of the Suffering Servant, whose coming the prophet proclaimed.

God had other servants before Christ. They, too, suffered and were rejected of men. But, whether we think of the Jewish nation as a whole, or of the righteous remnant, after the exile, whose service and suffering revealed God, it is clear that all these forerunners of Christ were only faint shadows of the portrait in our lesson. Only in Christ that picture of God's Suffering Servant steps out of prophecy into history.

Let us make sure, however, that we discover the real identity between the prophetic picture and the historical Jesus. Let us not seek it in a correspondence of external details between Christ's life and death and this prophecy. Even that external correspondence is striking. But it is merely incidental, and must not be exaggerated. The true identity between the prophet's picture and Christ is spiritual and moral. It is found in the character of our Lord, in His life and labor of love for the redemption of the world.

If we surrender to the love of God, as incarnate in Christ, we, too, must share, in some degree, His career as the Suffering Servant of God. He lived and died, not instead of us, but in behalf of us. By His Spirit He transforms men into His likeness. And to be like Him means to live and labor and love as He did.

Is there any resemblance between our life and the picture in our lesson? Christ alone is its full and final realization. But what does our faith in Christ really mean, and our fellowship with Him, unless it engenders His Spirit within us, and makes us partakers of His service and suffering? We shall miss the real meaning of this great lesson if our study of it does not, finally, lead us to such questions as these.

I. The Servant. Whom does this ideal character of our lesson serve? Who is his master? He is the servant of God. To proclaim Jehovah to the saved remnant of Israel, to reveal His gracious purpose and His divine power to them, His holiness and His love—that was the work of the Suffering Servant. And that is the first great fact in our lesson, whether we apply it to the Jews, to Jesus, or to ourselves. It is our affirmation about God, central and supreme in the universe. He is the rock and refuge of mankind.

Now this eternal God had many servants, especially among the Jews. From the time of Abraham He had made His way and will known to His chosen people. Throughout the ages He had His witnesses among them. They resembled the ideal servant whose portrait we find in our lesson. Their message and ministry were similar to his. They, too, served Jehovah, and their contemporaries despised and rejected them.

Similar they were to the ideal servant, but not identical with him. Somehow the hero of our lesson stood closer to the divine Master whom he served. He knew Him better, and He loved Him more. That appears both in his message and in his ministry.

His message was that God loved His people with an immeasurable love, in spite of their sin. And in his ministry of service and suffering he manifested and illustrated that divine love. There is only one character known in history who translates the terms of that ideal picture into a real life. That is Jesus Christ. He is the Suffering Servant of God, despised by men, yet crowned with honor and majesty.

How do we know that there really is such a Master of the Universe, a holy and loving God who labors and suffers for the redemption of mankind? Because of the fact of Jesus. Why do we call Him God's only-begotten Son? Because, so far as our hearts and minds may know, He is the express image of the Father. That was the estimate of those who knew Him in the flesh, and the experience of nineteen centuries has confirmed and enlarged it. The heart and mind of mankind has found only one satisfying and adequate revelation of the Infinite. That holy and loving God is made known to us in the life of Jesus.

II. The Service. Our lesson paints the ministry of the Suffering Servant in dark colors. Many and varied are the terms used to describe his vicarious suffering. "He has borne our griefs, and carried our sorrows." "He was bruised for our iniquities, and with his stripes we are healed."

Thus, suffering and sacrifice are the dominant note in this prophetic picture of the ministry of God's ideal servant.

Here, again, we find the complete realization and fulfilment in Jesus. His life and death are the supreme illustration of vicarious living and loving. The language of the prophet has been wrought deep into the fabric of our devotions. We are using it constantly, applied to the saving work of Christ, in song and prayer and sermon. We praise God for our redemption by the sacrificial life and death of our Lord.

But do we fully understand the meaning of this solemn devotional language? It raises the central problem of religion, and the deepest problem of life. How are men saved from sin? What is meant by the atonement? What is the efficacy of Jesus' life and death for our "at-one-ment" with God?

These final questions of life involve problems and mysteries that should make us hesitant to speak dogmatically about them. After all, the truly important thing is the fact itself, not our explanation of it. And the great outstanding fact of Christian history is that, somehow, the cross of Christ is the symbol of our salvation. It is the historic assurance, the intelligible witness within the field of time of the eternal service and sacrifice of the love of God for His sinful children.

But there is one question, at least, we ought to face in the study of this great lesson. What is it that gives the work of Jesus its redemptive power and value, both godward and manward? Is it His suffering or His love? If it is His love, then, what caused His suffering? Was it the will of God, or the wickedness of man?

Surely, our "theories of the atonement" have not fully fathomed the meaning of God's love when they affirm that it was God who demanded the suffering and death of Christ so that His wrath might be appeased, His justice satisfied, and our debt of sin paid in full. It was the sin of man, not the will of God, that crucified our Redeemer. Suffering, even unto death, was the price that Christ's love paid gladly in order that by its power He might save men from sin. That is why the cross is the supreme symbol of our faith. It is the revelation in history of the Eternal God, who seeks to save us by His love.

III. The Success. The prophet's picture of the Ideal Servant is suffused with glory. It begins and ends with the note of triumph (52:13; 53:11). That touch of the picture, too, is supremely fulfilled by Jesus. When we sing that His cross "towers o'er the wrecks of time," we confess our faith that His love and labor have not been in vain. That faith is not an idle fancy. It is being demonstrated in history. Christ is saving men from sin and selfishness.

But His work of redemption is still far from its completion, whether in us as individuals or in the world round about us.

The words that open our lesson must find an honest echo in our hearts (53:1-6). They are words of penitence and contrition. They are a confession of sin and guilt, and a prayer for pardon.

It is only to men who see the cross in that mood of penitence that Christ reveals the glory of His sacrificial love. They will understand the "at-one-ment", not as a theological theory, but as the supreme fact in life. And they will partake of the service and suffering of Christ in their own life. They will preach the cross and its power of salvation, not with wisdom of words, lest it be made void, but in their daily lives (I Corinthians 1:17).

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Oct. 6: Our Goals and Ways to Reach Them Eph. 4:11-16; Phil. 4:8

Most everybody has some goal or goals in life. Sometimes these goals may be small or great; they may be near or far off. They may be worthwhile or they may not count for much. They may be material or spiritual. At any rate they form our ideals, our standards of life. Without a proper goal life does not seem to be worth the living. Goals do not always remain the same. Sometimes when we almost reach them they elude us and again appear in the distance. What may be set up as a goal in one period of life may not suffice in a later period of life. Many a young person has set up a goal only to change it in later years. Goals depend very largely

on one's view of life, on one's vision, on what one regards as the supreme values of life. If one's vision is narrow one's goal in life cannot be very high. To have proper goals, therefore, it is important that one should have a proper outlook on life. Such outlook is acquired only by contemplating the highest and best things in life. Paul said: "I press towards the mark of the prize of the high calling of God in Christ Jesus." The words "high calling" really mean "upward calling." There was a constant pull on Paul which always drew him upward. He could not fully understand it. He knew full well that it did not come from within himself, but there was something that laid hold of him and pulled him. He says "the love of Christ constraineth us." That does not mean his love for Christ, but Christ's love for him. With Paul the initiative always came from without, it never started from within himself. One cannot understand the letters of Paul nor the meaning of the New Testament without bearing this fact in mind. He says, "I am apprehended." I am caught, arrested. We have drifted far away from Paul's teaching if we think that we of ourselves are sufficient, or that the initiative resides within us. Paul always said that God laid hold of him, and all that he did was to yield himself up to God. "Wherefore I was not disobedient to the heavenly vision."

What then are the ways whereby we may reach our goals? The first is to conform to the will of God. Unless we do this we "kick against the pricks." We cannot make much progress by going contrary to the plan of God. We believe that God has a plan for every life and it is our business to discover that plan for us. That then becomes our goal. Then God, worketh in us to will and to do according to His good pleasure. Find out what God's will for you is and then yield yourself to that plan and purpose. Then the universe will be on your side. The stars will help you on your course, the winds will be favorable, and you will reach your goal at last. But the second way is to strive and preserve yourself. Work and struggle and press on to the prize as if everything depended upon yourself, knowing at the same time that God works with you. Many persons by indifference and by inactivity fail to reach their goal. They never attain. They stop short. They fall by the way. Not all who run win the prize. Goals are not reached by falling down on the job. To reach them demands patient, persistent effort, oftentimes we are beaten back, but we must press on.

There is a third way and that is by forgetting the past. Paul says "Forgetting the things that are behind and looking forward I press towards the mark." There are lots of people who rest on their laurels, on past achievements, or who dwell on past failures, and say "what's the use of striving any further? It can't be reached anyhow." The past should help us, not hinder us. It should drive not deter us. If the past is a check upon us we should forget it. We should look forward. Keep your eye upon your goal. The sin lies not in failure but in low aim. Upon what is your eye? Is it upon your feet? Then you will see the difficulties, the obstacles that are in the way. You will see the slow progress you are making and you may become discouraged and give up. But if your eye is on your goal you will see it approaching, you will forget yourself, you will be lured on by that which looms ahead of you, and by and by you shall attain.

The highest goal in life is perfection. "Be ye therefore perfect," said Jesus to His disciples. The author of the Epistle to the Hebrews writes: "Let us go on to perfection." Only the highest and best will answer as our goal in life. To be like Jesus should be our constant aim. We shall be satisfied when we awake in His likeness. Jesus had a worth while goal in His life. He said, "My meat and my drink is to do the will of my Father in

heaven." To do that will was nourishment to His soul, a tonic to His life. He never wearied of it. It did not exhaust Him. It constantly refreshed Him. And He reached His goal. He could say: "I have accomplished the work which Thou gavest me to do." And on the cross He exclaimed: "It is finished." From Him let us take courage and press on towards our goal in life.

THE WAY TO BLESSING

"And the Word of the Lord came unto me, saying, Son of Man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face (Ezekiel 14:2). Is that fact true of any of us here? If it is, God says, "Should I be inquired of at all by them?"

Can God possibly deal with our prayers so long as there is a state of disobedience in our hearts and affections? An attitude of disloyalty to Him? "Should I be inquired of at all by them?" Is the Lord saying that to you, as you have come up to this convention? "Therefore, speak unto them, and say unto them, Thus saith the Lord God; every man of the house of Israel that setteth up his idols in his heart, and putteth a stumbling-block of his iniquity before his face and cometh to the prophet: I the Lord will answer him that cometh according to the multitude of his idols."

God has to deal with us before He can deal with our request. Are we willing to let Him do that? This is of vital importance in this Keswick Convention, and everywhere else. I know my words can bring no conviction; it is beyond the power or wit of man to do it. But if the Holy Ghost in His goodness has taken hold of this message and carried it to your heart because it is true, do let the Lord deal with you.

What is the result of being unrepentant? In the context in the fourteenth chapter of Ezekiel we read: "I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people, and ye shall know that I am the Lord." But under those conditions it will be known in judgment rather than in mercy. Now it may be known in mercy. As you repent and see the Holy Spirit to rule over every thought and affection so that idols are cast out, and the very longing for such idols taken away from us, then will the Lord be inquired of us and will hearken to our prayers.—Canon A. St. John Thorpe, in Keswick Address, July, 1935.

—Western Recorder.

FIVE CHURCHES UNITE IN A NATIONAL NON-COMPETITIVE PACT

The "National Comity Agreement" of the Baptist, Congregational-Christian, Methodist Episcopal, Presbyterian and Reformed boards will bring to an end on October 1 a hundred years of competitive missionary expenditures in America between these denominations. The agreement was signed in New York (Friday, May 17, 1935) by secretaries of the respective boards. The board of a sixth denomination, the Disciples of Christ, has voted to participate in the agreement, and the Evangelical Synod, now united with the Reformed, is expected to do so.

The Agreement was reached after a series of conferences over a period of two years under the chairmanship of the Rev. Dr. Ernest M. Halliday, general secretary of the Congregational and Christian Church Extension Boards and since January president of the Home Missions Council which represents 23 denominations. Under the Agreement situations which are apparently competitive and cannot be solved locally will be brought for adjudication to inter-denominational comity committees in the respective states. The denominations rep-

resented in the Agreement carry on more than 55 per cent of the Protestant mission work in this country.

"Protestantism in United States," according to Dr. Halliday, "has entered upon a new era with the major missionary need shifted from the establishment of new Churches to the strengthening of the existing Church work in under-privileged neighborhoods and communities. 'Home' or national missions were begun in order that the Churches might keep up with the great westward expansion in our country. The expansion represented a great migra-

tion—the greatest the world has ever seen. Denominations today can only discharge their duty to this country which is as much in need of vital religion as ever in its history by adapting themselves to the new epoch. The conditions call for increased cooperation which will eliminate competitive expenditures, which will allocate responsibility for missionary needs and which will unite the denominations in common tasks such as, for instance, the recently established interdenominational bureau of architecture of the Home Missions Council."



"SIGNING THE 'NATIONAL COMITY AGREEMENT'"

Left to right—seated:

The Rev. Dr. Frank A. Smith, secretary of missions, American Baptist Home Mission Society, New York, N. Y.

The Rev. Dr. Ernest M. Halliday, general secretary, Church Extension Boards, Congregational and Christian Churches, New York, N. Y., and president of the Home Missions Council.

The Rev. Dr. Charles E. Schaeffer, general secretary, Board of Home Missions, Reformed Church in the U. S.

Left to right—standing:

The Rev. Dr. Hermann E. Morse, administrative secretary, Board of National Missions, Presbyterian Church in U. S. A.

The Rev. Dr. William R. King, executive secretary, Home Missions Council, New York, N. Y.

The Rev. Dr. Mark A. Dawber, superintendent of rural work, Board of Home Missions and Church Extension, Methodist Episcopal Church, Philadelphia, Pa.

NEWS OF THE WEEK

Mrs. Henry W. Elson

According to report, James A. Farley will resign as Postmaster General at the time of the meeting of the Democratic National Committee to be held at Washington, about Jan. 8. He will be succeeded by Frank C. Walker of New York, director of the National Emergency Council. Mr. Walker has consented to serve as Postmaster General until after the 1936 Presidential election. The Democratic chairman plans to abolish the two-thirds rule for party nomination.

16 coal companies denounced the Guffey Coal Code Act as unconstitutional in 5 different ways, declared they would refuse to obey it, and asked for an injunction forbidding its enforcement in a suit

filed in Federal Court at Louisville, Ky., Sept. 10.

Lieut. Gov. A. B. Chandler rode to victory, Sept. 10, in his race for the Democratic nomination as Governor of Kentucky. Mr. Chandler will be opposed at the Nov. 5 election by King Swope, 43-year-old Lexington jurist, the Republican nominee.

Names of 80 members of the National Will Rogers Memorial Commission were announced Sept. 10 by Governor E. W. Marland of Oklahoma. Vice-President Garner is chairman of the commission; Jesse Jones, head of the Reconstruction Finance Corporation, is treasurer.

The Bureau of Agricultural Economics

predicted, Sept. 11, that the nation's farmers will have a cash income of \$6,700,000,000 in 1935—the largest in 5 years.

On Oct. 15, Germany will lose all tariff reductions granted by the United States in reciprocal trade pacts, official sources made known Sept. 12, because of asserted persistent and flagrant discriminations against American imports there.

Home mishaps took 34,500 lives in 1934 and cost the American public \$64,000,000, according to Oscar P. Cleaver, commercial engineer, in an address before the New Jersey Safety Conference held in Trenton, Sept. 12.

Secretary of the Treasury Morgenthau and Mrs. Morgenthau sailed Sept. 14 for a month's vacation in Portugal and Spain.

Miss Laura Ingalls set a new transcontinental record for women pilots Sept. 12, when she flew from Los Angeles to New York in 13 hours, 34 minutes. The former record, established July, 1933, by Miss Amelia Earhart, was 17 hours, 7 minutes, 30 seconds.

Thousands attended the simple rites of the burial of the late Senator Huey Long on the grounds of the State Capitol at Baton Rouge, La. There was no Church service. His pastor-friend, Rev. Gerald L. K. Smith, gave a prayer and eulogy at the grave.

Italy and Ethiopia were reminded in positive terms of their obligations under the Pact of Paris (the Kellogg-Briand pact) to settle their differences by peaceful means in a formal statement issued Sept. 12 by Secretary of State Cordell Hull.

Secretary Wallace said, Sept. 11, that the Farm Administration had asked the Budget Bureau for \$2,000,000 to carry out the potato control program until Congress appropriates funds.

At a recent meeting of the League of Nations Council Sir Samuel Hoare, British Foreign Minister, and Premier Laval of France both pronounced for forcing the League Covenant against Italy in the threatened war with Ethiopia.

General Hugh S. Johnson, Works Progress Director for New York City, gave personal notice to President Roosevelt, Sept. 13, that he planned to resign Oct. 1 to 15 to resume private business.

General John J. Pershing was honored on his 75th birthday at a Paris celebration, Sept. 13, attended by many notables. He received a bust of himself by George Conlon, American sculptor.

On Sept. 13, 8 persons, all aboard, lost their lives in Panama, in an airplane piloted by Robert Marstrand, an American. It was the first fatal accident in the history of commercial aviation in Panama.

Cuba will present silver medals to Spanish-American War veterans, the War Department was notified Sept. 13.

Senator William Gibbs McAdoo, 71, was married Sept. 14 at the home of his son-in-law in Maryland, to Miss Doris I. Cross, 26, a nurse in the public health service. This is Mr. McAdoo's 3d marriage.

Dame M. Kendall, 86, an outstanding figure of the British stage, died at her home at Hertfordshire, Sept. 14.

Patriotic organizations of veterans' groups, schools, business men and others joined on Sept. 17 in marking Constitution Day with a more elaborate observance in different parts of the nation than in previous years. The date was the 148th anniversary of the adoption of the Constitution.

Silas K. Hocking, 85, author of more than 50 novels with a moral purpose, died Sept. 15, at his home in London. He was a pastor for 26 years.

The Reich adopted the swastika as Germany's official flag at a special session of the Reichstag, Sept. 15. It also decreed a series of laws that put Jews beyond the legal and social pale of the German nation.

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REGISTRAR,

HOOD COLLEGE, Frederick, Md.

Col. Theodore Roosevelt, eldest son of the late President Roosevelt and former Governor General of the Philippines, will join the publishing house of Doubleday, Doran & Co. of Garden City.

India has sent 30,000 soldiers to conquer Kamali tribesmen. This is the first drive by the troops into the Mohmand Territory of Kamali. The British hope to localize the fight, but there is wide disaffection among border Moslems.

The bodies of two navy fliers, Lieut. Lincoln C. Denton and his mechanic, Clinton Hart, were found Sept. 15 near Beacon, N. Y., amid the wreckage of their plane.

Lasting peace was the mutual wish expressed at the national encampment of the Veterans of Foreign Wars of the United States by the American veterans and representatives of the Dai Nippon Zaigo-Gunjin-Kai, the veterans' association of Japan. A Japanese delegation of 5, headed by Admiral Isamu Takeshita, was greeted at the opening of the convention in New Orleans, Sept. 16.

Mexico celebrated the 125th anniversary of her independence with a military parade of 10,000 men, on Sept. 16.

Franklin Chase Hoyt, retired jurist of New York, has been appointed Director of the Federal Alcohol Administration by President Roosevelt. Joseph H. Choate, Jr., resigned the post.

With the approval of President Roosevelt, a new 5-year program for the care and education of young people was begun at Washington, Sept. 16, at the opening session of the newly created Youth Commission, sponsored by the American Council on Education and financed by a grant of \$800,000 from the General Education Board, a Rockefeller foundation. Dr. Homer Price Rainey, President of Bucknell University, has resigned that post to devote his whole time to the new undertaking.

WORK AND PLAY

Rev. H. L. Streich

We combined our vacation with work this past summer. With wife and son we motored to the Pacific Coast to visit our Churches and teach in our two E. L. T. Schools out there. All of our Evangelical and Reformed Churches in California, Oregon, Washington and Idaho were contacted and visited. Mileage, 9,725; Churches visited, 24; conferences and rallies, 17; days out, 79; addresses and lectures, 78. It was a pleasure to meet our people, some old friends and many new ones. We addressed congregations, Sunday Schools, men's, women's and young people's groups, large and small, and taught in the two E. L. T. Schools. (Our son Paul also gave courses.) Some were all-day sessions. Some days we spoke three and four times, often traveling many miles between engagements. One Sunday we had to cover 250 miles to make the evening meeting after the morning service. Most services were in English, but some had to be "deutsch", and we were happy to be able to serve in both languages.

Our Churches are made up of loyal, though small, groups. Devoted pastors and people who are struggling to keep going in proclaiming the glorious and life-giving message of redemption. Like every other place, our fellow men on the coast need God. Our Churches, most of them missions, are our representatives to win and hold that great and beautiful section of our country for Christ and the Church. Reformed and Evangelical Churches are united in the common task of building God's Kingdom. The merger is helping to strengthen our limited forces out there. This gives encouragement and new incentive to their efforts.

While we have active women's federations in several sections, we have but one Brotherhood Federation on the coast, that of our loyal and devoted Brotherhoods of

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Northern California. The Brotherhood at Oakland, Calif., which we helped organize some 10 years ago, took the occasion of our visit to celebrate its 10th anniversary. What a joy it brought to your Secretary.

The two E. L. T. Schools, on the basis of the very few Churches to draw from, are among our large schools of this character. Both the Golden West and the Pacific Northwest Schools had over 40 registered students and several others attending. These fine young people are the hope of our Churches as well as the Kingdom of God out there.

May the good God richly bless our people and their devoted work in this large and glorious part of our country.

EASTERN SYNOD HEAD SPEAKS ON "CREATIVE LIVING"

77 New Students in Elaborate Outdoor Ceremony

Dr. Preston A. DeLong, of Watsontown, President of Eastern Synod of the Reformed Church, an organization of 154,000 members, and newly elected Trustee of Cedar Crest College, spoke at the 68th annual "Open Door" Service Sept. 18, on "Creative Living". At this service, Rev. E. Wilbur Kriebel, Secretary of the Trustees, passed over the Bible, the charter, and the keys to President W. F. Curtis. Isabella J. Smiley, one of the four highest students ever to be graduated, valedictorian of last year's class, who participated in 42 outside activities, opened the door for the 68th year.

Dr. DeLong, who taught at Cedar Crest some 30 years ago, spoke as follows: "It is needless for me to say that while there is a great deal of living, little of it is creative. Modern life seems to assume three evils: parasitism, radicalism, and selfishness. Modern life is weak because its characteristic is that of receiving, not giving. It goes on the theory that the world owes it a living. It makes little or no attempt to apply the principles of the Scriptures to its daily routine. But the modern man or woman does accept the statement of Jesus when He said, 'Others have labored and ye are entered into their labors.' Parasitic living in our day is too common; but unless initiative and individualism are encouraged in the future, we will have even more of it in days to come. Today we are caught in the conformist straight-jacket; we follow the motto, 'When in Rome, do as the Romans do.' Another equally popular and rather slangy expression typical of our age is, 'Everybody is doing it'. How much better it would be for young people to do things which nobody is doing, things which have blessed humanity and enriched the world. This strange quirk in human nature makes people want to be on the side of the majority, right or wrong.

"Again, there is the evil that is radicalism. It lacks sanity and balance. It appears more generally in times of depression and crisis than at any other time. It has no patience with things as they are and insists that they must give way to something else. It is the direct opposite of the conformist type of living and usually by the time it has had its way, there is little left to tell the tale.

"Creative living, on the other hand, brings new and more wonderful forces into

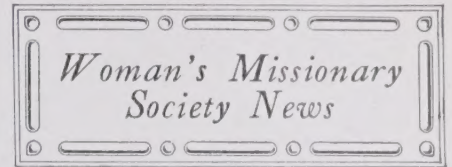
the world than have ever been there before. We practice creative living when we do these four things: exert the right kind of influence, work at the task of making a life, cultivate a sane and healthy optimism, and spend ourselves in the service of a larger good. Just about everything in the world has been brought into being through creative living and thinking of new ideas. All of us are partly of the influence of some one else. Just as in a blood transfusion, the blood of one person enters into the blood stream of another person and leads him out of the land of shadows and ultimately brings color to his cheeks and health to his body, so there is a spiritual transformation in which the spiritual energies and impulses of one person enter into another person and lift him out of his former dead and flabby self. After all, that is what influence is. The word means 'to flow into'. Thus 'influence' is simply the flowing into others of the energy and the power for good or ill that comes out of us. Good influence is always creative, and happy are they who are capable of wielding it.

"The second way we practice creative living is by working at the task of making a life. Is there anything finer and better and more worthwhile than any of us can make than just this—symmetrical, four-square, full-orbed life? A man's life, if it is the right kind of life, is in a class by itself.

"The third way to practice creative living is to cultivate a sane and healthy optimism. The hopeful outlook, the happy mood, the ability to see the sun behind the clouds, the assurance that the best is yet to come, the spirit that never knows defeat, all these are the ways in which the ideal of optimism is in the habit of expressing itself.

"Finally, we practice creative living when we spend ourselves in the service of the larger good. Never do we give ourselves wholeheartedly to a cause or a problem that something does not happen; and usually what happens is the happiest and most beneficial kind of result. A consecrated man or woman gives himself unselfishly, and the result is better homes, better living conditions, better government, and better health.

"The world does not owe us a living; but we owe it a living. We live by radiation, not by absorption. Something like this I have in mind, then, when I bring you the challenge this morning to do creative living. May you see the wisdom of heeding the challenge!"



Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

Greetings to the Guild Girls from the Orient! Recently there was sent a hand embroidered quilt top bearing friendship greetings to the Girls' Missionary Guilds of the United States in care of Miss Ruth Heinmiller, general secretary of Girls' Missionary Guilds, from the 5th and 6th grade girls of Chen Teh Junior Middle School, Shenchow, China. Along the left side are embroidered Chinese characters meaning, "All within the four seas are brothers." Along the right side are characters representing the words, "Chinese American girl students good will." All the support for Chen Teh school, which comes from America, is given by the Guild Girls through their Budget and Thank Offering. A bond of friendship is truly being established. A copy of the 1935 "Annual" of the High School Department of Miyagi College, Sendai, Japan, was also sent to the Guild Girls in care of Miss Heinmiller. This, too, conveys friendship greetings. The Guild Girls also help to support Miyagi through their Budget and Thank Offering. The quilt top and "Annual" may be used for exhibition purposes by individual Guilds or for Guild Institutes by paying the carrying charges both ways. Make reservations for articles with Miss Ruth Heinmiller, 2969 W. 25th St., Cleveland, O., at least two weeks before exhibit. Give date when wanted and the name and address of person to whom the package is to be sent.

The Girls' Missionary Guild of Philadelphia Classis will hold its Institute at Trinity Church, Skippack, on Oct. 5, from 2:30 to 8 P. M. All reservations for the dinner, which will be 35c, must be sent to Mrs. Stella Hartman, Skippack, Pa., before Sept. 28. We hope that all the Guilds of Philadelphia Classis will be able to send their girls to Skippack.

When we read of the number of members a Japanese Church has on our mission field this is not a true record of the whole work of Christianity in Japan. In most of these Churches the number of contributing members always greatly exceeds the real membership. In other words, these pastors are in touch with many non-believers who are sympathetic with Christian work, but have not yet been won into Church membership. Many Japanese have seen the value of Christianity in Japan and are willing thus to support its work even if they have not yet made up their minds entirely to embrace the new religion.

The work of our Merged Church in India is found in one of the provinces of Central India. Here the missionary work, as Mrs. Lang, a former missionary in India, says, resembles a wheel, the hub being the mission center and at the end of each spoke is an out-station. They have 17 established out-stations, serving in a Christian way the million and a quarter people in this district. There are 5,000 children enrolled in the Sunday Schools. In the educational work, a definite effort is made to develop Christian character. There is also an orphanage caring for almost 500 children, this work having been established 51 years ago by Miss Katherine Goetch. The most important part of the medical work is carried on among the lepers, a large colony of which are being given medical care and not only the physical but also the spiritual needs of these people are being taken care of.



GIRLS WHO LED PROCESSION AT THE SIXTY-EIGHTH ANNUAL "OPEN DOOR" EXERCISES AT CEDAR CREST COLLEGE

Left to right: Nell McLane, McKeesport, Leader of Greek Drama Chorus and Senior Representative to Student Council; Gladys Funk, Allentown, President of Delphi and International Club; Margaret Miller, Manager of Debate, Yearbook Business Manager; Ruth Elizabeth Reese, President of the Cedar Crest College Y. W. C. A.

CONFERENCE ON CHRISTIAN EDUCATION OF POTOMAC SYNOD, SATURDAY, SEPT. 28, 1935

The 4th annual conference on Christian Education for the northern district of Potomac Synod of the Evangelical and Reformed Church will be held in **St. John's Church School Building, Chambersburg, Pa., Sept. 28.** The program (see below) has been prepared by the Synodical Committee. **Note** the reports to be given on significant Christian Education projects carried on within the bounds of Synod during the past year; the discussion on the 1935-1936 emphasis, "Christ in the Life of the Church"; the group conferences, and the closing address by Dr. Paul S. Leinbach, at the afternoon session. **Enlist as many of your workers as possible** to attend the Conference. We look for a larger attendance than ever.

10 A. M., Devotional Service, Dr. E. M. Sando, Hanover, Pa. 10.15 A. M.-2.30 P. M., Synodical Projects in Christian Education, Dr. Walter R. Gobrecht presiding—1. Synodical Survey, Rev. Addison H. Groff, Boonsboro, Md. 2. Young People's Problems, a. "Young People's Relationships", Rev. Howard F. Boyer, York, Pa.; b. "Preparing for Home Making", Mrs. C. D. Rockel, Altoona, Pa. 3. Leadership Training, Dr. E. F. Hoffmeier, Hanover, Pa., presiding—a. The Camp, Rev. Nelson C. Brown, Walkersville, Md.; b. A Classical Training School, Dr. Walter R. Gobrecht, Chambersburg, Pa.; c. The First Series Courses, Dr. Scott R. Wagner, Hagerstown, Md.; d. Interdenominational Training Work, Rev. Harvey S. Shue, Adamstown, Md.; e. The Workers' Conference, Dr. Miles S. Reifsnnyder, Westminster, Md. 4. The Young People's Program, Rev. Irvin A. Raubenhold, York, Pa., presiding—"Christian Youth Building a New World"—a. Content of program; b. Source materials; c. Reports of progress from schools in Potomac Synod. 5. The Unified Service, Rev. W. R. Strietmeier, Baltimore, Md. 12.15-1.45, Luncheon, served by the ladies, St. John's Church. 1.45 P. M., Resume Morning Program. 2.30-2.45, Statement on Emphasis 1935-1936, "Christ in the Life of the Church", Representative of the Board of Christian Education. 2.45-3.45, Group Conferences—a. "Christ in the Life of Children", Mrs. Willis D. Mathias, Allentown, Pa.; b. "Christ in the Life of Young People", Rev. John B. Frantz, Woodstock, Va.; c. "Christ in the Life of Adults", Dr. C. A. Hauser, Philadelphia, Pa. 3.45-4.15, Address, "Christ in the Life of Our Leaders", Dr. Paul S. Leinbach, Philadelphia, Pa.

OBITUARY

REV. WILLIAM GRETHER

Rev. William Grether, fourth child of ten children of Rev. John Michael Grether and his wife Salome, was born at New Philadelphia, Ohio, Oct. 25, 1862. His five brothers, two of whom survive, were also ministers of the Gospel.

William Grether was ordained to the Christian ministry in 1885, and served in the Reformed Church in the United States for half a century. He was united in marriage to Hermine Schafertork April 7, 1886. He served Reformed charges in Indiana, Wisconsin, Ohio, Colorado, Montana, Kansas, Nebraska, North Dakota and Illinois, 14 churches in all. He was called to his eternal home Aug. 24, 1935, at the age of 72 years, 9 months and 29 days.

His wise counsel, spiritual influence and loving devotion will ever be cherished by his wife, three sons—Rev. David Grether, Decatur, Ind.; Rev. Marcus Grether, Mansfield, Ohio; Ewald Grether, professor of Economics and Dean of College of Commerce, Berkeley, Calif.; four daughters—Joanna, former teacher among the Winne-

bago Indians of Wisconsin; Helen, R. G. nurse, Berkeley, Calif.; Eulalia, missionary at Tanta, Egypt, and Mrs. David Woelfle.

In addition to his unvarying devotion to the Church, the ministry of William Grether was characterized by a broad scholarship and a genuine interest in all social and religious movements.

ELDER CHARLES GLUCK

St. Paul's congregation, Lemasters, Pa., lost a faithful member in the passing of Elder Charles Gluck, Sept. 26, at the age of 67 years, 5 months and 4 days, in his home near Markes. Mr. Gluck was born March 22, 1868, the son of the late Henry Gluck and his wife Anna (nee Montz). He spent his life in this community and followed the business of farming. On Feb. 24, 1892, he was united in marriage to Sadie Branthaver, who survives him.

Elder Gluck was home-loving, ever cherishing his fireside in preference to other associations, thus making him a good husband and father. Among his reading one found through the years the "Messenger". In the community he was respected for his judgment and his unassuming manner has left an influence for good. In his Church these and other qualities were recognized as shown by the positions to which his fellow-members elevated him. He served as Treasurer of the Sunday School for many years and was ordained deacon in 1902 and to the office of elder in 1918, in which offices he had served almost continuously until caused to decline office due to his ill health in 1934 against the wishes of his fellow-workers. Being blessed with good health until this fatal illness his presence at worship and Sunday School was marked by an enviable regularity. He believed in coming to God's house to meet his God and practiced it.

Apart from his wife, he leaves to survive him a son, William, of Markes, Pa., and a daughter, Mrs. Oliver Friese, of Lemasters, Pa., and three grandchildren. Of his 11 brothers and sisters the following survive: William, of Mercersburg, Pa.; Harry, of Hagerstown, Md.; Emma and Rebecca, of Shippensburg, Pa., and Rev. Dr. Aaron, of Martinsburg, W. Va., pastor of Christ Reformed Church of that place.

Funeral services were held from the home on Thursday morning, Sept. 29. The text chosen was Rev. 7:14, 15. Interment in Spring Cemetery, Lemasters, Pa.

—H. M. L.

MRS. J. M. HEDRICK

Mrs. Cora Belle Hedrick, daughter of J. Wesley and Martha Wright Hedrick, was born in Davidson Co., N. C., July 8, 1875, and passed away in High Point, N. C., Sept. 10, 1935. On Mar. 20, 1896, she was married to J. M. Hedrick. In her girlhood, she joined Jerusalem Church in Davidson Co. When she moved to High Point, 34 years ago, she brought her letter to First Church and was active until the time of her death in Church work and always present at Sunday School, prayer meetings, missionary meetings and Church services, unless unavoidably prevented.

She is survived by her husband; her mother, who is 97; 5 children, who are Mrs. J. R. Summers and J. E. Hedrick, of High Point, Mrs. T. O. Lyles and W. R. Hedrick of Durham, and C. F. Hedrick of Spartanburg, S. C.; also 3 sisters, Mrs. O. L. Beck, Thomasville, Mrs. P. J. Younts, High Point, and Mrs. Frank Luther, Lenoir; also 12 grandchildren.

Funeral services were conducted from First Church, Sept. 12, by her pastor, Rev. Hoy L. Fesperman, assisted by Dr. J. C. Leonard of Lexington, Dr. L. A. Peeler of Kannapolis, Rev. Milton Whitener of Salisbury and Dr. C. E. Rozzell of Lenoir. Interment was made in the family plot in Oakwood Cemetery. Floral offerings were many and beautiful, showing the esteem in which she was held.

Friend, again we hope to meet thee
When the day of life has fled;
Then in heaven with joy we'll greet thee
Where no farewell tears are shed.

—J. R. Y.

JOHN HARBAUGH DUBBS, M.D.

With an unfaltering trust he approached his grave on Friday evening, Sept. 13 last, as one who wraps the drapery of his couch about him and lies down to pleasant dreams. Having met and ministered unto a number of patients in his office, he retired at 9 o'clock and one hour later his wife found him deep in that slumber that knows no waking on this side of Heaven.

For the past year his health and strength were failing him gradually, but he bravely pursued his calling with loving zeal and surprising skill. The services he rendered to his fellowmen during 44 years of practice were characterized by a spirit that reminded one of the Great Physician as He "went about doing good." Perhaps it was for this reason that his Lord and Savior granted unto him such a painless and peaceful issue out of this life into that life that knows neither pain nor sorrow. Dr. Dubbs not only left a large and loving clientele of patients to mourn their irreparable loss but also a great host of true personal and professional friends to whom he was one of "God's noblemen."

Born in Lower Milford, Lehigh County, Pa., on Aug. 5, 1868, he was the son of Aaron and Mary Dubbs, devout members of the Reformed Church. He received his early education at Allentown, Pa. On April 11, 1884, he was confirmed as a member of Salem Church by Rev. Alfred Dubbs. He took his college course at Muhlenburg and his medical course at the University of Pennsylvania, graduating in 1891. His entire professional career was spent in Philadelphia, where he built up an extensive and successful practice. He was a highly honored member of County, State and American medical societies. He was a voluminous reader and kept fully abreast of the times. The "Messenger" came regularly to his table for perhaps forty years. He became a member of Grace Church, Philadelphia, in 1892, faithfully discharging the duties of deacon for more than 25 years. For 16 years he was the official medical examiner of the Board of Foreign Missions.

Surviving him are his wife, Mrs. Jane Sturgeon Dubbs; Mr. Frederic S. Dubbs, of Philadelphia, and Mrs. Lawrence S. Potter, of Chicago, Ill. Also three interesting little grandsons. In accordance with his expressed wishes, his pastor conducted a brief and simple funeral service of Scripture, Hymns, Poetry and Prayer at his late home, 2722 North 12th Street. Private interment was made in the beautiful cemetery adjoining Trinity Church, Spinnerstown, Pa., on the following morning where he and many of his ancestors rest from their labors while their works follow them.

"What was his creed?"

I do not know his creed, I only know
That here below, he walked the common road

And lifted many a load, lightened the task,
Brightened the day for others toiling on a weary way:

This, his only need; I do not know his creed.

"His creed? I care not what his creed;
Enough that never he yielded to greed,
But served a brother in daily need;
Plucked many a thorn and planted many a flower;
Glorified the service of each hour;
Had faith in God, himself, and fellow-men;
Perchance he never thought in terms of creed;

I only know he lived a life, in deed!"

—U. C. G.